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Animadversions

Written

By the Right Reverend Father

in GOD,

JOHN

Lord Bishop of SARISBURY,

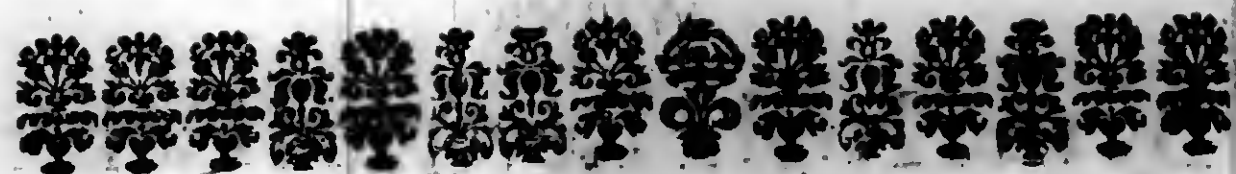
upon a Treatise intituled,

Gods love to Mankinde.



LONDON,

Printed for John Partridge, 1641.



Gods love to Mankinde,

Manifested by disproving his absolute Decree
for their Damnation.

HOSEA, 13. 9.

*O Israel, thou hast destroyed thy selfe: but in me is thy
help.*

WISD. 1. 12, 13.

*Seeke not death in the error of your life; and pull not upon
your selves destruction, with the workes of your hands.
For God made not Death; neither hath he pleasure in the
destruction of the living.*



Animadversions

Upon a TREATISE lately published and
intituled,

Gods love to Mankinde;

Concerning the Title of this Book.

THE generall love of God towards mankind
is so clearly testified in holy Scripture, and
so demonstrated by the manifold effects of
Gods goodnesse and mercy extended to every parti-
cular man in this world, that to doubt thereof were
infidelity, and to deny it, plain blasphemy: yet for
all this, if any shall go about to magnifie the common
love of God extended promiscuously to all men, that
thereby he obscureth the speciall love and mercy of
God prepared from all eternity, and bestowed in due
time upon elect men, this may lead the ignorant and
unlearned into a dangerous error: And therefore
obliquely to oppose the eternall, free and absolute
decree of Predestination or Election under colour
of disapproving an absolute decree for any mans
Damnation, becometh not any Divine who acknow-
ledgeth the truth of that doctrine which the Scriptures
have delivered, *S. Augustine* cleared, and the Church
of England established in the xviiith Article. But if the
Author of this Treatise had no other aym, then the
overthrowing of such an eternall decree of Predesti-
nation and Preterition as is fondly supposed, will save
men,

men whether they repent or not repent, believe or not believe, persevere or not persevere; and such an absolute decree of Reprobation as will damne men though they should repent and believe, or will hinder any man from repenting and believing, or will cause and work any mans impenitency or infidelity; we both wish, and shall endeavour together with him to root such erroneous fancies out of all Christian mindes.

The place cited out of *Hosea*, with many others which might be alleadged, will easily prove that Man is the Author of his own sin, and the procurer of his own damnation, and God only the Judge and punisher: But withall they prove as clearly that Man is not the procurer of his own Predestination, nor the deserfer of his own Salvation by his foreseen faith and perseverance: but God is he who according to his absolute and infallible purpose giveth in time that grace unto his elect which before all time he decreed should be an effectuall means to bring them unto glory.

To the Reader.

THe Author of this Treatise was perswaded to pen the reasons of his opinion against absolute Reprobation, that he might satisfie a worthy friend of his, who required it. What satisfaction that learned Gentleman, his friend, hath received by these reasons, I know not: but sure I am, they have given good content to some others, who have read them, and do still desire a Copy of them for their further use. To ease whose pains in transcribing this treatise, it doth now appear in this form. If any of contrary opinion shall undertake to answer or refute it, I wish he would set down his opinion and reasons with that perspicuity and modesty that our Author hath set down his. Such a course of disputing will

will gain more credit to himself and his cause, then voluminous vagaries about impertinent things. If any shall use railing speeches, or unnecessary diversions from the cause, I shall ever interpret that to be a strong signe of a weak cause; or at least I shall think it to be an argument of an obstinate minde, who neither knoweth how to yeild to the truth nor to defend his error. I hope the Reader who loveth his own salvation will be a more indifferent judge in a question which concerneth him so nearly. And so I leave him to Gods blessing.

An answer to the Preface, with some propositions concerning the true nature of Predestination or Election.

THE Title of the Book justly rejecteth an absolute Decree for the Damnation of any particular person: for such a decree was never enacted in Gods eternall counsell, nor ever published in his revealed Word. But for absolute Reprobation, if by this word be understood only that Préterition, Non-election, or negative decree of Predestination, which is contradictorily opposed to the decree of Election, the one is as absolute as the other, & neither dependeth upon the foreseen difference of mens actions, but upon the absolute will of God. For if God from eternity absolutely elected some unto the infallible attainment of Grace and Glory, we cannot but grant that those who are not comprised within this absolute decree are as absolutely passed by, as the other are chosen. The Decree of Damnation therefore must not be confounded with the Decree of negative Predestination, which (according to the phrase of the School rather then of the Scripture) is usually termed Reprobation. By which term of Reprobation some understand only the deniall of Election or Predestination. And because

the negation is to be measured by the affirmation, unlesse we be agreed what is meant when we say, *Peter was predestinated before the foundations of the world were laid*, we can never rightly judge what is meant when on the contrary we avouch, *Judas was reprobated before the foundations of the world were laid*. Some others under the name of Reprobation involve not only the negative Decree of preparing such effectually grace as would bring men most certainly unto glory, but an affirmative decree also for the punishing of men eternally in hell-fire.

So farre forth as this Author seemeth to oppose the absolute decree of Predestination, and the absolute Decree of negative Reprobation or Non-election, reducing them to the contrary foreseen conditions of good or bad acts in men, he crosseth the received Doctrine of the Church of England. But if he intend only to prove, that the adjudication of men unto eternall life or eternall death, and the temporall introduction of men into the Kingdome of Heaven, or casting of men into the torments of hell, are alwayes accompanied with the Divine prescience or intuition of contrary acts or qualities in those which are to be saved or condemned; we hold it and acknowledge it a most certain truth. Yet we must here adde, that Predestination and Preterition are eternall acts immanent in God the Creator, whereas Salvation and Damnation are temporall effects terminated unto the creature: and therefore the latter may be suspended upon many conditions, though the former be in God never so absolute.

The Treatise insuing would have had much more perspicuity, if the Author had briefly and plainly set down what he understandeth by this word *Predestination* or *Election*, and whether he conceive it to be an absolute or a conditionall Decree. If conditionall; he

he should have shewed us with whom God conditioned, upon what terms, and where the conditions stand upon record. If he grant absolute Predestination, his plea for conditionate Preterition will be to little purpose with those who understand that the absolute Election of such a certain number doth *in eodem signo rationis* as absolutely imply a certain number of men not elected.

The wisdom of our Church of England, in the xviith Article layeth down the doctrine of Predestination, and doth not so much as in one word meddle with the point of Reprobation; leaving men to conceive that the one is the bare negation or deniall of that speciall favor and benefit which is freely intended and mercifully bestowed in the other. Would to God the children of this Church had imitated the wisdom of their Mother, and had not taken a quite contrary course, balking the doctrine of Predestination, and breaking-in abruptly upon the doctrine of Reprobation.

I know not whether I should think him more defective, who in disputing about Reprobation runneth out into impertinent vagaries, or him that undertaketh the handling of this question without premising and opening the true nature of Predestination.

And no man need fear but (with all that are judicious, religious, & loving their own salvation) that manner of handling this controversie will be best accepted, which so reduceth mans sin and damnation to himself, as withall it forgetteth not to reduce his Justification, Sanctification, Glorification not to any foreseen goodnesse springing out of mans free-will, but to the free mercy of God, according to his eternall purpose effectually working in men those gifts and acts of grace which are the means to bring them unto glory.

Having thus briefly spoken of the Title and Preface,

face; I will lay down such fundamentall doctrines concerning Predestination or Election, as I conceive, are grounded upon the xviith Article, and have always been taken for the common received doctrine of our Church; the contradictory by our Universities and reverend Bishops (when they were broched) having been always held and censured for erroneous. This done, I will go along with the Treatise it self, not intending to defend the particular opinions of any forrein or home-bred Divines, exorbitant from the Doctrine of our own Church, but only to defend our well-settled Doctrine against all opposers of what names or sects soever.

Propositions concerning the nature of Predestination, and wherein it properly consisteth, with certain Corollaries appertaining thereto.

Propos. 1. **P**redestination is an eternall decree or purpose of God, in time, causing effectually grace in all those whom he hath chosen, and by this effectually grace bringing them infallibly unto glory.

For proof of this proposition these places of Scripture might serve; Rom. 8. 29, 30. Epbes. 1. 4, 5, &c. Luke 12. 32. Matth. 24. 24.

The definitions of Predestination prove the same. As that of St. Augustine, *De Bono Perseverantia*, c. 14. of the Schoolmen; *Præparatio gratiæ in præsentibus & gloria in futuro*. Amongst the rest, of Aquinas; *Prædestinatio est ratio ordinis aliquorum in salutem eternam in mente Divina existens*. Of the Jesuite Vasquez; *Prædestinatio est propositum æternum Dei quo gratiam alicui præparat in vitam eternam*. And lastly Arminius himself giveth us this description; *Prædestinatio est decretum beneplaciti Dei in Christo, quo apud se ab æternis statuit, fideles quos fide donare decrevit vitam eternam donare*. In all these descriptions, Predestination containeth

taineth an eternall, absolute, infallible decree, as well for the giving of grace effectually unto certain persons here, as the bringing of the same persons unto glory hereafter. Arminius perceiving this, in his private disputations, wipeth out those words, *quos fide donare decrevit*, which he had used in his publike.

c Thes. 40.

Predestination being an immanent and eternall act of the Divine understanding and will, cannot be conceived as dependent upon any foreseen temporall acts of Mans free-will.

A prime and eternall cause cannot depend upon the self-same temporall effects which are thereby caused. If therefore Predestination be the prime and eternall cause from whence Peters faith, repentance and perseverance were derived, his foreseen faith, repentance and perseverance cannot, in any good sense, be imagined antecedent causes, merits, conditions or motives unto the Divine Predestination.

The Jesuite Vasquez, though he found Predestination unto glory upon foreseen merits, yet in this he is sounder then the Arminians in that he maketh the differencing of the Predestinate from the Reprobated, to begin before all absolute prevision of their free-will, consenting the one way or the other. And our learned Bishop of Norwich, Dr. Overall, explaining the xviith Article, hath these words, *Nostra Ecclesia conjungit particulare decretum absolutum, non ex præscientia humane fidei aut voluntatis dependens, sed ex proposito Divinae voluntatis & gratiæ de his quos Deus elegit in Christo liberandis, cum generali & conditionata voluntate, seu generali promissione, &c.* Where he evidently acknowledgeth an eternall, secret, absolute Decree, predestinating particular persons unto eternall life, without all dependency upon their foreseen faith or perseverance; though therewithall he conjoyn an open, revealed and Evangelicall Decree of bringing men

ap. 1 q. 23. art. 2.

b Disp. publ. Thes. 15.

Coroll. 1.

in d. 1. disp. 89.

men into the possession of eternall life, by the way and upon the condition of their faith, repentance and perseverance.

Prop. 2.

Election or Predestination findeth or considereth all mere men in one and the self-same condition: and it is the grace prepared for them in Predestination, which maketh the predestinate become holy and happy men.

If Predestination be conceived as antecedent to the fall, then it taketh all men *in statu innocentis*, and so alike. If it be considered *in statu lapso*, then it also findeth all the sons of Adam alike, miserable and damnable.

Coroll. 2.

They who will have God in his Divine Predestination to behold all men, and elect those men consequently whom he considereth, as beleeving and persevering in faith and holinesse unto the last gasp, are in an error. For 1. this is to elect or predestinate men, not considered *in statu integro*, nor *in statu lapso*, but *in statu reparato, & tantum non glorificato*. 2. Again, this is not to bring Faith, Holinesse, Perseverance, out of the gracious benefit of Election, but to bring Election out of the foreseeing acts of Believing, Obeying, Persevering, quite contrary to the Doctrine of our Church, and of the truth. 3. Last of all, if we admit this opinion of conditionate Predestination, following the eternall foresight of mens finall obedience and perseverance, we must of necessity grant, that the grace or benefit of Predestination, affordeth no man any help at all, in the way unto eternall salvation or glorification: which no Christian ear can patiently hear. For how can that be the cause leading infallibly in the way unto eternall life, which cometh not so much as into consideration, untill a man have run out his race in faith and godlinesse, and be arrived at heaven-gates? Such a falsely-named Predestination might more truly and

and properly have been called a Postdestination. But call it how they please, it enacteth onely *per modum legis*, That men thus living and dying, shall be received into the Kingdom of heaven: but it doth not *per modum decreti operantis* infallibly work those graces and gracious actions, whereby men are brought unto heaven.

The grace prepared for the Elect in Gods eternall Predestination, and bestowed upon them in the temporall dispensation, so causeth their belief, repentance, perseverance, as that it imposeth no necessity or violent coaction upon the wills of men, but causeth their free and voluntary endeavours. Prop. 3.

That the grace prepared in Predestination is an infallible cause, producing faith and perseverance in all the elect, appeareth from the nature and essence of Predestination: which being a speciall part of the Divine providence, is distinguished from that more generall providence, by appointing and applying such means as never fail, to produce the end whereunto they are fitted.

So that St. Augustine feareth not to infer, That if the grace prepared for the elect in their Predestination should not work the intended end, which is their glorification; *aut vinceretur aut falleretur Deus*, God himself must either be overcome or deceived. Yet he withall defendeth, That this effectuall grace hath no violent coactive operation upon the will, but causeth it to work by its own freedome. It is truly said by Abulensis, *Stat libertas arbitrii cum Divina motionem voluntatem nostram ad id quod vult applicante*. And St. Augustine to the same purpose, *Deus potentissimè ma facilitate convertit, ac volentes ex nolentibus facit*. In which few words, he conjoyneth the invincible operation of the grace of God, with the free operation of mans will. Nay, the grace flowing from the decree of

of Predestination is so farre from putting a necessitation upon the will, as that it is the very cause which freeth the will from the slavery of sin, and maketh it freely to move and work in all good acts. It giveth the will and the deed; and therefore it implyeth a contradiction to say, it maketh a man do any good by way of necessitation. ^f *Ubi consensus, ibi voluntas: ubi voluntas, ibi libertas.* Whenas therefore God had eternally predestinated Peter to believe in Christ, to repent, to persevere, he did by speciall grace move him and work him to the most free and willing performance of all these things; according to that of Saint Augustine, *Cum Deus vult fieri quod non nisi volentibus hominibus oportet fieri, inclinatur eorum corda ut hoc velint.* They who refuse to acknowledge this power of Gods will over mans will, do not perceive how they stumble at the first Article of the Apostles Creed.

Coroll. 3. Those horrible consequents which the ancient Semi-Pelagians would have forced upon Augustines opinion of absolute Predestination, are of no force: As for example; ^g If the Divine Predestination be absolute, *nemo vigilet, nemo jejundet, nemo libidini contradicat, &c.* And again; If Predestination be absolute, *ad vitam rectam non suo ductu, sed violento tantum Dei imperio homines pertrahuntur.* In a word; If absolute Predestination unto grace and glory be granted, *intra gratiae vocabulum absconditur fatale venenum.* These with many other inferences of the same stamp Faustus and others of the Semipelagian sect would needs thrust upon the doctrine of Predestination: and as for themselves, they boldly maintained these propositions, as it were in defiance of Gods absolute and free Election; ^h *Hoc propositum vocationis Dei, quo eligendorum & rejiciendorum dicitur facta discretio secundum quod placuit Creatori, lapsis curam resurgendi adimit, sanctis occasionem affert, &c.* Prior est

^h Prosp.
Epist. ad
August.

hominis obedientia quam Dei gratia. Initium salutis ex eo est qui salvatur, non ex Deo qui salvat. And Faustus Reginensis hath the like or worse: *Salus hominis non in predestinatione Factoris, sed in operatione famulantis collocata est. Non est specialis circa credentes Dei munificentia. Predestinatio ad justitiam pertinet. Nisi prescientia exploraverit, predestinatio nihil decernit. Justitia periclitabitur si sine merito indignus eligitur.*

Unto all these and the like inferences and opinions we briefly answer three things. First, That Predestination is absolute, not because it intendeth the bringing of any man unto eternall life without performing the conditions which God requireth in the Gospel, as Repenting, Believing, Persevering, and the like; but because God in his most gracious Decree of Election doth as absolutely and certainly ordain men unto saving grace as unto everlasting glory. Secondly, That in the Divine Predestination there is alwayes included a prescience of the faith and perseverance of all such as are elected: yet so, that this prescience is not the antecedent motive unto their Election; but this foreseen faith and perseverance is a consequent fruit or effect of the Divine Election. Lastly, That there is a decree conditionall established by God concerning mans salvation, namely, That if any man repent, believe and persevere, he shall most certainly be saved. But we say it is an abuse of the Word, to call this the Decree of Gods Election or Predestination. For the truth of this decree may stand good and firm though no man living should believe or attain unto eternall life. But the Divine Predestination or Election is such a decree as infallibly in some men produceth faith, and bringeth unto eternall life a certain number of persons known only unto God himself.

To

To shut up this Corollary; We do not only avouch the doctrine of Saint *Augustine* concerning absolute Predestination to be true, allowed by our Church and easily cleared from all those absurd consequences which the Adversaries would fain fasten upon it; but we further avouch, That the new-devised plat-form of Predestination grounded by *Arminius* upon foreseen faith and perseverance, is false, vain, and disagreeing from the notion of Predestination rooted in the hearts of all Catholick and Orthodox Christians. For his Predestination is settied upon these four Pillars.

1. The first is, an absolute decree of giving Christ for a Mediator and Redeemer unto mankind considered as fallen, in the state of sin.
2. Another absolute decree, To receive into favour all such as shall repent and believe, and to save them persevering unto the end; as also, To leave the impenitent and unfaithfull under Gods wrath, and to condemn them as men out of Christ.
3. A third decree, Effectually to afford and administer unto all men sufficient and necessary means of breeding faith and repentance.
4. The fourth and last, a decree, To save or condemn certain singular persons, grounded upon the Divine foresight who will repent, believe and persevere, and who will not.

To this plat-form in generall we say, That the marshalling of the eternall immanent acts of the Divine understanding or will into First, Second, Third, Fourth, is a weak imagination of mans brain, and so uncertain that amongst twenty who give us such delineations of Gods eternall decrees, you shall not finde two who agree between themselves in numbring them and ordering them; but where one maketh foure, another maketh five, six, or seven, &c. and that which

one

one man setteth in the first place, another setteth in the last: and in brief, every man ordereth them *secundum suum modum imaginandi*. To build therefore any doctrines of faith upon the Priority or Posteriority of such decrees, is to build castles in the aire. For as *Hilarius* speaketh, *Omnia penes Deum æquabili eternitatis infinitate consistunt.* *De Trin. lib. 12.*

Now to come more particularly to *Arminius* his decrees. Whereas the true decree of Election or Predestination is an Operative Practicall decree, preparing from all eternity and in time certainly causing grace and glory in singular persons elected; *Arminius* hath given us Enunciative Doctrinall decrees concerning the generall causes and means of salvation, appertaining promiscuously unto all men, whether elected or not elected, conjoynd with an act of Divine prescience, which causeth not *Peters* Faith, Repentance, Perseverance, Salvation, but rather *Peters* Faith, Repentance and Perseverance cause or draw after them his Predestination. So that in the whole series of *Arminius* his Predestination there is not one decree to be found which causeth infallibly in any singular man Justification, Sanctification or Glorification.

1. His first decree is very defective, because it giveth us a predestinated Mediator and Redeemer *in separato signo rationis* from the persons predestinated infallibly to participate the benefit of this Mediator and Redeemer, which is reconciliation and effectual grace in this world, and eternall glory hereafter. For as it were an absurd imagination to conceive that God first decreed to make *Adams* head, and then by another decree, to make him members subordinate to his head; so is it, to fram a particular decree for the Predestination of Christ, and then to devise another for the Predestination of his subordinate members.

2. His

2. His second decree is a decree revealed about the manner how many in time must be brought unto heaven, and not the secret decree wherein God from all eternity, predestinated those whom he pleased, unto the infallible obtaining of the Kingdom of heaven: so that this eternall decree, *Quicumque crediderit & perseveraverit, salvus erit*, might stand true, though no man in the world should either believe or be saved. But the decree of Election or Predestination doth imply, *per modum cause infallibiliter operantis*, the faith, perseverance and salvation of a number of singular persons known unto God, and cannot be verified otherwise.

3. His third decree hath the same fault: For God may (in his sense) sufficiently and effectually administer the means of grace and salvation unto millions of men who notwithstanding will never attain salvation. But that administration of grace which floweth from the decree of Predestination, never failed to bring those particular persons unto whom it is mercifully vouchsafed, unto the state of glorification. These decrees hitherto concern *Cain* as well as *Abel*, and *Judas* as well as *Peter*; and therefore as yet we see in them no decree of Election.

4. His last decree is it wherein onely the Divine Predestination is formally and essentially placed by *Arminius*: and yet this hath as little in it of reall Predestination or Election as the former. For, First it is a decree for the temporall and a tuall introduction of certain singular persons into the Kingdom of glory; whereas Predestination is a decree fore-appointing and preparing that effectuell grace, whereby those persons were infallibly brought unto glory. Secondly, this decree is founded upon the prescience of mans right use of Gods grace: But the decree of Predestination causeth the right use of grace.

Hoc

Hoc ipsum velle accipere gratiam est ex Prædestinatione *k. Aquin. Qu. De Prædestin.*

This discourse concerning Predestination is necessary for the true understanding of Reprobation: And it is probable that those who erre in the one, are not free from errour in the other.

Gods Love to Mankind.

SIR,

I Have sent you here the reasons which have moved me (A) to change my opinion in some controversies of late debated between the Remonstrants and their Opposites.

I do the rather (B) present them unto you.

1. That I may shew the due respect which I bear your Worship, with my forwardnesse to answer your desires, as I can with regard to conscience.

2. That you may see that I dissent not without cause, but have reason on my side.

3. That if I can be convinced that my grounds are weak and insufficient, I may think better of the opinion which I have forsaken, than I can for the present.

In the delivery of my motives, I will proceed in this order: 1. I will state the opinion which I dislike. 2. I will lay down my reasons against it.

Touching the first, your Worship knoweth these two things very well:

1. That (C) the main *ἐνστάσις* and question in these controversies, and that on which the rest do hang, is, What the decrees of God are touching the everlasting condition of men, and how they are ordered.

2. That the men who have disputed these things, may be reduced to two sorts and sides.

The first side (D) affirmeth, That there is an Absolute and Peremptory decree proceeding from the alone pleasure of God, without any consideration of mens finall impenitency and unbelief: by which God casteth men off from grace and glory, and shutteth up the farre greater part (even of those that are called by the preaching of the Gospel to repentance and salvation) under invincible and unavoidable sinne and damnation.

The other side disavowing any such decree, say, That Gods
B decree

decree of casting men off for ever, is grounded upon the foresight of their continuance in sinne and unbelief, both avoydable by grace, and consequently inferring no mans damnation necessarily.

The first side is divided: For

1. Some (E) of them present man to God in the decree of Reprobation, lookt on out of or above the Fall; and say, That God of his mere pleasure antecedent to all sinne in the creature, originall or actuall, did decree to glorifie his Sovereignty and Iustice in the eternall rejection and damnation of the greatest part of mankind, as the end; and in their unavoydable sinne and impenitency, as the means; And this way go Calvin, Beza, Zanchius, Piscator, Gomarus, and some of our own Countrey men.

2. The rest (F) of that side, thinking to avoyd the great inconveniences to which that Supralapsarian way lieth open, fall down a little lower, and present man to God in his decree of Reprobation, lying in the Fall and under the guilt of originall sinne, saying, That God looking upon miserable mankind lying in Adams sinne, did decree the greatest number of men (even those whom he calleth to repentance and salvation by the preaching of the Gospel) to hell-torments for ever and without all remedy, for the declaration of his severe Iustice. This way went the Synod.

The difference (G) between them is not much, and even in their own account too small a discord to cause a breach. Notwithstanding this petty difference therefore, they agree well enough together, as we may see in the Hague-Conference and Synod.

In the Conference at Hague the Contra-remonstrants have these words; (a) *As touching the diversity of opinions in this argument, viz. That God looked at man in this decree, not yet created, or created and fallen; because this belongeth not to the foundation of this doctrine, we do in Christian equity bear with one another.*

After this in the Synod at Dort they permitted Gomarus to set down his judgement in the upper way. And the Delegates of South-Holland were very indifferent which way they took: For these are their words (b) *Whether God in choosing considered men as fallen, or else as not fallen, they (the Delegates of South-Holland) think it is not necessary to be determined, so it be held*

(a) Col. Hag. Brand. pag. 37. Quoad sententiarum diversitatem in hoc argumento, quod Deus respexit hominem in hoc decreto nondum creatum, vel creatum &

lapsum; quia hoc ad fundamentum hujus doctrinae non pertinet, libenter alii alios aequitate Christiana toleramus. (b) Act. Syn. part. 3. pag. 48. An Deus in eligendo consideraverit homines ut lapsos, an etiam ut nondum lapsos, existimant non esse necessarium ut definiantur, modo statuatur Deum in eligendo considerasse homines in pari statu.

that

that God in choosing considered men in a like estate. (c) Maccovius^s (c) *Auridos. Remonstr.* (H) also Professor of Divinity at Franeker, a violent and stiff maintainer of the most unfavourable speeches which have been uttered in this Controversie, and one that undertook the very Synod to make good against Lubbert his fellow-Professor, That God did (d) *will sinners, ordain men to sinne, and would not at all that all men be saved*; and besides this, openly and peremptorily affirmed, That *except these things were held and maintained by them, they could not possibly keep their own ground, but must come over to the Remonstrants*: this man was not onely not censured, but publicly declared in the Synod to be pure and orthodox, and dismissed onely with this kinde and friendly admonition, That he should hereafter take heed of such words as might give offence to tender ears, and could not well down with those who are yet incapable of such mysteries.

By these instances it appeareth that they of the first side can easily bear one with another in this difference. And (to say the truth) there is no reason why they should quarrell about circumstances, seeing they agree in the substance. For they both (1) contend,

1. That the moving-cause of Reprobation is the alone will of God, and not the sin of man, originall or actuall.

2. That the finall impenitency and damnation of Reprobates are necessary and unavoydable by Gods absolute decree.

These two things are the *maxima gravamina*, 'principall grievances, that the other side stick at. So that these two paths meet at last in the same way.

Both these opinions of the first side I dislike.

My reasons why are of two sorts.

1. Such as first made me to question their truth.

2. Such as convince me of their untruth.

Answer.

THE Remonstrants in this controversie concerning Election, Preterition, or negative Reprobation, have not onely the Contra-remonstrants for their Opposites, but the Church of England also; which holdeth the middle way, as the learned Bishop of Norwich hath plainly shewed: The change of your opinion, therefore is not to be blamed, unlesse where from one extremity you have run into the other.

A friend might have been satisfied in this kinde by private

B 2

private

private conference, or writing, though His Majesties Declaration had not been broken by Printing and publishing such controversiall points.

C The *main* *ἐντύμωρον* is not, What are the Decrees of God only concerning the finall conditions of men; but, What are the Decrees of God concerning the different preparation of grace, whereby some are guided infallibly unto salvation, others are permitted through their own corruption or voluntary transgression to fall into damnation. As for the *ordering* of such eternall Decrees by first, second, third, fourth *instantia rationis* (as they term them) it is a School-devise unknown to the Ancients, and never attempted by any with good successe.

D No side affirmeth an *absolute decree* by force whereof Persons not elected are *cast off from grace*: for the Non-elect Angels and many millions of men not predestinated have had a great measure of grace bestowed upon them. Reprobation is not a deniall of sufficient grace, but a deniall of such speciall grace as God knoweth would infallibly bring them to glory.

Neither doth the decree of Preterition *shut up* any man *under a necessitie of sinning and being damned*; but it permitteth men voluntarily and freely to run into damnable finnes, and through their voluntary impenitency to incurre eternall damnation. ^a *Non cursus ruentium, nec malignitatem iniquorum, neque cupiditates peccantium predestinatio Dei aut excitavit, aut suavit, aut impulit, &c.* ^b *Namini Deus correctionis admittit viam, nec quengquam boni possibilitate despoliat.*

And last of all, absolute Predestination, and absolute Reprobation or Non-election, do not exclude or deny the eternall intuition of Faith and Perseverance in the Elect, nor the eternall consideration of Infidelity and Impenitency in the Non-elect; but they

^a Prosp. ad
Obj. Vinc.
Resp 10.

^b Resp. 15.

Question stated.

deny such a consideration of good or bad acts foreseen in men as causeth or precedeth the different decrees of God in electing some men mercifully unto salvation, and leaving others through their own default to plunge themselves into eternall damnation.

If by *casting off men for ever* you mean the eternall exclusion of the damned from the blessed presence of God, and their eternall tormenting in hell, no side will deny but this is grounded upon the foresight of their finall continuance in sin: yet so, that as the finall continuance of *Peter* in faith was not a cause, condition or motive foreseen, and so dertermining the Divine will to elect him; but the Divine Election was the cause which afterwards produced in him that foreseen faith. So the foreseen finall continuance of *Judas* in sin and infidelity was not it which determined the Divine will to passe by him in his decree of electing singular persons unto the infallible attainment of eternall life; but being thus passed-by, God foreseeth that through the voluntary obstinacy of his own will (not by any necessitating violence of Gods decree) he will live and die in sinne and impenitency, and for his voluntary sin and impenitency deserve and undergo eternall torments.

Those who in ordering the eternall Decrees, place Predestination and negative Reprobation before the consideration of the fall, are not few for number, nor men of any late sect. ^c *Scotus* with the whole army of Scotists, the greater number of late School-Divines, are of this opinion: And *Suarez* by name; whose words are these, ^d *Probabiliorem existimo communem sententiam Theologorum asserentium electionem hominum predestinatorum antecessisse permissionem originalis peccati.*

As for *Calvine*, he never troubled himself with these imaginary Priorities and Posteriorities in the

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^c Lib. 1.
dist. 41.
^d Lib. 3.
dist. 19.
^e In 3.
dist. 5.
p. 103.

e De eter-
ne Dei
Prædest.

eternall immanent operations of God : but all that he aimed at, was to prove, That the fall foreseen could not be cause or motive unto God of some mens Election and others Reprobation. As for the intuition or Divine consideration of all mankind in *statu lapso*, Calvin in plain tearms avoucheth it; *Postquam Paulus, Deum ex perditâ massa eligere & reprobare quos illi visum est, docuit, quare & quomodo id fiat adeo non expedit, ut potius expavesceat, &c.*

f Ruiz. De
volunt. p.
250.

And this Presupposition of sinne considered in persons, whether elected or not elected, whether to be saved or to be damned, is most convenient for helping our understanding in this deep mystery. But if any shall thereby conceive that the eternall Volitions or Intuitions of God have any reall posteriority or priority in the Divine will and understanding, he deceiveth himself, and troubleth others with vain jangling. *Utilitas distinguendi hæc instantia rationis, non est, ut ille modus intelligendi retineatur, sed ut viam aperiat veritati, quæ aperta relinquatur.*

God did eternally decree to glorifie himself in the salvation of some, and damnation of others; which the event doth plainly demonstrate: But for those in whose salvation he decreed to glorifie his Mercy, he worketh in them the means of their salvation, faith, repentance, perseverance in faith and godlinesse, by an influx of grace into their souls, by a powerfull yet not violent, by a most sweet and yet most infallible guidance of their wills; in and over which God hath a more predominant power then themselves. As for those in whose damnation God glorifieth his Sovereignty and Justice, he doth it not by an influx of malice into their souls, nor by unavoydable wresting of their wills unto any particular sin; but leaveth all sinfull defective actions to their own sinfull defective wills, which wanting the speciall
grace

grace and effectuall guidance proceeding from Divine Predestination, never fail to run themselves willingly and wittingly upon their own damnation. The means whereby men are brought unto salvation, are reall effects of the Divine Election wrought by Gods Spirit; as the light and heat of the ayr is by the Sun: But the means whereby men are carried to their damnation, grow from themselves; as coldnesse and darknesse of the ayr is from it self.

As for those whom you tearm *Sublapsarians*, you should have taken notice, that in this number you must put all who imbrace S. Augustines doctrine, and who have subscribed to the xvi Article of our Church. Now these do as well oppose themselves against the conditionate Election and Preterition, built upon the foresight of mens good or bad acts, lately brought in by *Arminius*, as unto the extreme harsh opinions of *Piscator*, *Gomarus*, or whomsoever. So that by joyning your self with the Remonstrants, you have as clearly forsaken the doctrine of the Church of England, as of *Beza*, *Zanchius*, or *Piscator*.

The description of their opinion whom you tearm *Sublapsarians*, will not agree unto all who reject the conditionate Predestination and Reprobation of the Remonstrants. For many with S. Augustine and our Church, condemn this as erroneous, who notwithstanding make no absolute decree adjudging men to hell-torments with an excluding of all preconsideration of sin: But they grant an absolute decree of not effectually freeing many men from their estate of sin, and an absolute decree of permitting many men to want the joyes of Heaven, and an absolute decree of punishing such mens foreseen sins voluntarily committed and voluntarily continued by eternall torments in Hell.

F

Those who are passed-by in the eternall decree of God, are not by any force of the decree left without the benefit which the Scriptures promise upon condition of repentance, no more than those whom God hath eternally elected, are, by vertue of that decree, freed from the punishment which supposing their impenitency must light upon them. Notwithstanding the absolute eternall decrees of Election and Reprobation, the revealed Evangelicall decrees stand in their full force. If *Cain* repent and live well, he shall be pardoned and saved: If *Peter* repent not, and persevere in his sin, he shall be damned. And yet farther (not to determine whether sufficient grace be offered to every particular person in the world or no) we may resolutely determine, that the distinct absolute decree of Electing some infallibly unto perseverance in grace, and attainment of glory, and of Passing-by, and rejecting others, is no good argument to prove that therefore the non-elected are left without all remedy or sufficient means of salvation. *Adam* was not predestinated to stand in the state of his innocency, yet he was not thereby excluded or bereft of sufficient means of standing. From the decree of Preterition or Reprobation, it well followeth, *Judas* is reprobated; Therefore he will not use the remedies or means which God offereth for his salvation. But it is not good consequence to say, Therefore God hath not given him sufficient remedies or means to escape damnation, were not his own wicked will the onely hinderance.

G The Synod of *Dort* injoynd men to set down their particular judgements concerning Predestination and Reprobation; and therefore they had no reason to forbid any man to set down plainly his own opinion. And since the Divine understanding doth not consider or behold this after that, but altogether in one instant

instant of eternity, there is no cause why men should stiffly contend about these Priorities and Posteriorities, which are humane imaginations, or *intellectus nostri fictiones*, as some truly tearm them.

Maccovius was upon a by-occasion brought before the Synod; and the businesse betwixt him and *Lubbertus* was committed to the examination of some few Delegates, according to whose report he was dismissed.

Unto the objection of *ordaining men unto sin*, his answer was, That God did not ordain any man unto sin *efficiendo*, but *permittendo*.

For his denying of a *will* in God for the saving of all men, he understood it of the absolute effectually operative will, not of the conditionall and approbative will of God.

I They both confesse, That the Divine understanding could not but eternally foresee the originall and actual sin which should finally cleave unto every particular man who should afterwards be born into this world: but they for all this deny, that the *moving causes* whereupon God distinguished men into Elect and Non-elect, was the foreseen faith of some, and the foreseen infidelity and impenitency of others. The state of men under sin was common to all: the mercy of God in effectually freeing from sin was due to none.

The absolute decree questioned.

MY reasons of the first sort do indifferently respect and make against both, and I will set them down against both together. My second sort of reasons I will divide, delivering some of them against the upper and more rigid way, others against the lower and more moderate way.

I begin with those reasons which first moved me to question the truth of absolute Reprobation, as it is taught both wayes. They are these four which follow.

1. The

I. Reason.
NOVELTY.

1. The Novelty (A) of this opinion. Absolute and inevitable Reprobation hath little or no footing in Antiquity. The upper way was never taught or approved by any of the Fathers (even the stoutest defenders of Grace against the Pelagians) for the space of six hundred (I may say eight hundred) yeers after Christ: nor the lower way till the time of S. Augustine, which was about foure hundred yeers after Christ. They did generally agree upon the contrary conclusion, and taught men in their times, That it was possible (B) for them to be saved which in the event were not saved, and to have repented, which repented not; and, That there was no decree of God which did lay a necessity of perishing upon any sonne of Adam. This that I say Mr. Calvine himself doth freely acknowledge, speaking of Election and Reprobation according (C) to Gods foreknowledge;

e Calv. Inst. lib. 3. c. 22. Sect. 1. Neque hæc vulgè recepta opinio solius vulgi est: habuit enim seculis omnibus magnos autores.

f Beza, in cap. 11. ad Rom. v. 35. In quem errorem sanè turpissimum Origenes veteres plerisque tum Græcos tum Latinos adiecit.

g Prosper, in Epl. ad Aug. prope finem. Penè omnium parem inveniri & unā sententiam, quā propositum & prædestinationem Dei secundum præscientiam receperunt: ut ob hoc Deus alios vasa contumeliæ, alios honoris vasa fecerit, quia finem uniuscujusque præviderit, & sub ipso gratiæ adjutorio in qua futurus esset voluntate & actione præcicerit.

c This commonly received opinion, saith he, (of a conditionall respective decree) is not the opinion onely of the common people, but hath had great Authors in all ages. Reverend Beza likewise speaking of the same opinion, hath these words to the same purpose; f In'o which surely most foul error Origen hath driven many of the Ancients both Greek and Latine. To the same effect also Prosper, S. Augustine's follower, hath a remarkable speech: g Almost all the Ancients, saith he, did grant with one consent, That God decreed mens ends according to his foresight of their actions, and not otherwise. To these speeches let me adde that of Remigius Archbishop of Lyons, who to Rabanus Archbishop of Mentz, objecting that S. Augustine wrote a book called Hypognosticon against Pelagius and Cælestius, wherein he denied that Reprobates were properly

h prædestinati ad interitum, predestinate to destruction, answereth, That S. Augustine said not so: but some other man (as it is supposed) to purge the Church of that calumny which some ill affected ones did cast upon it, namely, That it taught that God by his Predestination did impose upon men a necessity of perishing, did withdraw the word Predestination from the point of Reprobates, and gave it onely to the Elect; and so gave great occasion of further error and mistake. In this speech of his is clearly implied, that it was (D) the constant doctrine of the Church then, that Reprobates lie under no necessitating decree of perdition.

The truth of this charge may further appear by a few particular instances. Minutius Felix bringeth in the Pagans objecting

h Vsb. hist. Gotsf. pag. 107.

objecting to the Christians, That they held the events of all things to be inevitable, and did feign and frame to themselves an unjust God, who did punish in men their unavoidable destinies, not their ill choises. This is the objection; *i whatsoever we do, as others to Fate, so ye ascribe to God: ye make therefore to your selves an unjust God, who punisheth in men their lot, not their will.* To this he answereth, *k Christians hold no other Fates then Gods decrees; i who foreknowing all men and their actions, did accordingly determine their retributions.*

i Min. Felix. pa. 23. Quicquid agimus, ut alii fato, ita vos Deo addicitis: iniquum igitur Deum fingitis, qui sortem in hominibus puniat, non voluntatem.

k Idem, pag. 116. Illud fatum est, quod de unoquoque Deus fatus est.

l Ibid. Qui cum universam præscit materiam, pro meritis & qualitatibus singulorum etiam fata determinat, & ita in nobis non genitura plebitur, sed ingenii natura punitur.

m Hieron. ad Galat. cap. 1. ver. 15. Ex præscientia Dei evenit, ut quem justum futurum scit, prius

S. Hierome an eager opposer of the Pelagians, in many places of his writings saith the same thing; *n From the foreknowledge of God it cometh to passe, that who he knoweth will be righteous, him he loveth before he cometh out of the wombe; and who he knoweth will be a sinner, him he hateth before he sinneth.* In another place he speaketh to the same purpose, *o The love and hatred of God ariseth either from the foresight of future things, or from the works; otherwise we know that God loveth all things, nor doth he hate any thing that be hath made.* And in his Book against Pelagius he saith, *p Eligat Deus quem bonum cernit, God chooseth whom he seeth to be good.*

The summe of all which speeches is but this, That (E) there is no decree of damning or saving men, but what is built upon Gods Foreknowledge of the evil and good actions of men. Fulgentius is plain for that too: *p Those whom God foresaw would die in sinne, he decreed should live in endlesse punishment.* I may take in S. Augustine and Prosper also, who are judged to be the Patrones of the Absolute decree, as it is set down the Sublapsarian way: Even they do many times let fall such speeches as cannot fairly be reconciled with absolute Reprobation. I will onely cite Prosper: (for S. Augustine speaketh in him.) He discoursing of some that fall away *a sanctitate ad immunditiam*, from holiness to uncleanness, saith, *q They that fall away from holiness to uncleanness, lie not under a necessity of perishing because they were not predestinate; but therefore they were not predestinate, because they were foreknown to be such by voluntary prevarication.* Not long after speaking of the same men he saith, *r Because God foresaw they*

diligat quàm oriatur ex utero; & quem peccatorem, oderit antequam peccet. n Ad cap. 1. Malac. Dilectio & odium Dei vel ex præscientia nascitur futurorum, vel ex operibus; alioquin novimus quod omnia Deus diligit, nec quicquam eorum oderit quæ creavit. o Lib. 3. contra Pelag. p Fulgent. lib. 1. ad Monimum; Quos præcivit Deus hanc vitam in peccato terminaturos, prædestinavit supplicio interminabili puniendos. q Prosp. ad Obiect. 3. Gall. Non ex eo necessitatem pereundi habuerunt quia prædestinati non sunt; sed idèp prædestinati non sunt, quia tales futuri ex voluntaria prævaricatione præciti sunt. r Prosp. Resp. ad Obiect. 7. Quia illos iustos propria voluntate præcivit, ob hoc à filiis perditionis nullâ prædestinatione discrevit.

would

Ibid. Resp. would perish by their own free-will, therefore he did not by any predesti-
ad Obiect. 12. nation sever them from the children of perdition. And again in his an-
 Vires obedi- swer to the twelfth Objection he hath these words, (f.) God
 entia non hath not withdrawn from any man ability to yeild obedience, because he
 ideo cuiquam hath not predestinated him; but because he foresaw he would fall from
 subtraxit obedience, therefore he hath not predestinated him.

I will shur up the instances of that age with the judgement of
 the Council at Arles against the Pelagians in the year CDXC,
 or thereabout. This Council subscribed to the letter which was
 written by Faustus against Lucidus the Predestinarian, and
 made the *Anathemates* (F) and curses which therein he denounceth
 against him and such like, to be their own: Some of which were
 these; (r) *Cursed be the man that shall say that the man that perisheth*
might not have been saved. And again, (u) *Cursed be the man that shall*
say that a vessel of dishonour may rise not to be a vessel of honour.

A testimony or two I will borrow likewise from some persons
 of note; and those Saint *Augustines* followers too, who lived
 about foure hundred yeers after Saint *Augustines* time. *Remigius*
 the great patrone of *Gottschalk* the zealous Preacher and pub-
 lisher of Absolute reprobation in those times, in his answer to
 that Epistle which we suppose to be the Epistle of *Rabanus*, to
Rabanus saying, That God did (w) *make the Nations of the world*
healthfull; and that he doth *welle omnes homines salvos fieri*, will
 that all men be saved; he giveth such an answer as cannot stand
 with Absolute reprobation: (x) *This, saith he, is very true, be-*
cause God layeth on no man a necessity of perishing, as he hath laid on none
a necessity of sinning. And a little after he is plainer: (y) *Those*
whom God did foreknow would live and dye in their wickednesse, for
reasons most iust he decreed should perish: as himself saith, Him which
sinneth against me, even him will I blot out of my book.

In the *Valentine* Synod assembled in favour of *Gottschalk* we
 may finde these words, (z) *Therefore do the wicked perish, not be-*
cause they could not, but because they would not be good, and by their
own fault originall or actuall also, remained in the masse of perdition.
 And in the end of their third Canon they denounce *Anathema*
 to those that hold that men are so predestinated unto evil as that
 they cannot be otherwise: (a) *That any should be* (saith the Coun-

cel) *Quos verissimè præcivit impios & iniquos futuros, & in sua impietate*
& iniquitate permansturos, iustis & rectissimis de causis decrevit, statuit & prædestinavit
perituros: sicut ipse ait, Qui peccaverit mihi, ipsum delebo de libro meo. 2. Can. 2. Nec ipsos
malos ideo perire; quia boni esse non potuerunt, sed quia boni esse noluerunt, suoque vicio
in massa damnationis vel merito originali vel etiam actuall permanferunt. a Can. 3. Verum
aliquos ad malum prædestinatos esse Divinâ potestate, ut aliud esse non possint, non
solum non credimus, sed etiam si sint qui tantum malum credere velint, cum omni dete-
statione, sicut Arausiana Synodus, illis Anathema dicimus.

cel)

cel) predestinated to evil by the power of God, so as he cannot be otherwise,
 we do not onely not believe, but also if there be any that will believe so
 great an evil, with all detestation we denounce them accursed, as the
Arausiane Council also did. By these testimonies (which are but a
 few of many) it appeareth that absolute and inevitable Repro-
 bation found but cold entertainment from Antiquity.

Which considering, I began to call it into question. For
 albeit I make not the decisions and determinations of the Fa-
 thers or Councils the rules of my faith, because they are but
 men, and therefore subject to error; yet I honour their gray
 hairs, and their grave assemblies, and do vehemently mistrust
 those doctrines which they never taught or approved, but mis-
 liked and condemned.

Answer.

Absolute negative Reprobation is no novell opi-
 nion: But on the contrary, That Gods imma-
 nent and eternall acts of Predestination and Repro-
 bation can be *in potestate prædestinatorum & reprobandorum*, is novell and false.

The Ancients before S. *Augustine* granted a Presci-
 ence in God of all the future good and bad acts of
 men: but their good acts they derived from Predesti-
 nation; their bad, from their own Free-will, and
 not from the Reprobation. And as for the sentence of
 Damnation, it layeth hold upon them, *non quâ non-*
electi, sed quâ impii. In all this *Augustine* differeth
 not from those Fathers that went before him.

The terms of *Possible* and *Impossible* being taken
 in divers senses afford the Remonstrants many ad-
 vantages amongst the ignorant, in their disputes a-
 gainst absolute Election and Reprobation. It is
 therefore to be observed, that in Scriptures, Fathers,
 School-men, and all manner of Authors, and in the
 common use of all languages, many acts or events
 wherein no necessity or inforcement is laid upon mens
 wills, are notwithstanding said impossible to be o-
 therwise then they are. But for the eternall Divine
 decrees of Predestination and Reprobation, to say
 that

that they are or ever were *in potestate prædestinatorum aut reprobatorum*, is contrary to the very essence and formality of Decrees. Those things wherein men may *agere* or *non agere*, are said to be in their own power: But Predestination and Reprobation are immanent acts of the Divine will and understanding, and therefore it is impossible that they should be either way *in potestate voluntatis humane*. ^a *Hoc quisque in sua potestate habere dicitur, quod si vult facit, si non vult non facit.*

^a August.
De Spir. &
lit. cap. 31.

Now for the acts of believing, repenting, and attaining unto salvation, we say not that these are simply impossible, or that the decree of God leaveth a necessity of perishing upon the Non-elect. *Perditio tua ex te*, is as true in their Doctrine which inaintain Absolute, and oppose Conditionall Predestination and Reprobation, as in the Decree of the Remonstrants.

The Remonstrants grant an eternall Prescience of many mens infidelity and impenitency, and thereupon an eternall immutable decree of their damnation: and yet they hold (and that truly) that thereby no necessity of infidelity or impenitency, no impossibility of believing or repenting is laid upon men. They must give us leave to say the same of Predestination, untill they can demonstrate how this doth more infringe the liberty of man's will then the other. If we respect that necessity which is called *Necessitas Infallibilitatis*, Anselmus maketh it alike in both: *Necesse est fieri quæ præsciuntur & quæ prædestinantur*. If we call that an impossible act or event which cannot stand *in sensu composito* when the contrary is presupposed, the Divine prescience maketh believing, repenting and being saved as impossible unto Cain, Judas, or any person reprobated upon prescience, as when they are reprobated upon Gods mere will. But the

^b De Concord. c. 2.

the truth is, neither the one nor the other can stand *cum eventu contrario*; and yet both the one and the other do stand *cum possibilitate ad eventum contrarium*.

Conditionall decrees of Salvation and Damnation have been published in the Gospel, and are acknowledged by all Divines: but conditionall Decrees of eternall Predestination and Preterition are not found in Scripture, nor allowed of by the Church of England. Every man knoweth where to finde these conditionall decrees, *If any man believe and repent, he shall be saved; If any man continue in infidelity and impenitency, he shall be damned*: But it will be hard for any Remonstrant to shew these other, *If any man believe, he shall be predestinated; If he believe not, he shall not be predestinated*. Faith is a temporall effect produced in those which were elected from eternity, not a foreseen condition drawing after it Gods eternall Election. And infidelity and finall impenitency are faults voluntarily proceeding out of the wicked hearts of men eternally reprobated, not preceding the eternall act of Reprobation but the temporall act of their judicall Condemnation. As for the Fathers which grounded Predestination upon Prescience, they understood ^c a practicall Divine prescience, not a bare speculative.

^c Vide Aug.
De bono
persever.
c. 18.

No Divine that acknowledgeth the Omniscience of God and his eternall Prescience of all future actions and events, will deny, that God in the same eternity, wherein he elected some and passed-by others, foresaw both what the one and what the other would do, and what contrary ends they would come unto. But the question is not, Whether God from all eternity had such a foresight, but, Whether the different actions of men foreseen caused the different decrees of their Election and Preterition. As for their different

C

different ends, namely, that the one attaineth salvation after this life, and the other undergo eternall damnation, this we confesse to follow upon their contrary actions of Believing, Repenting, and Not-believing, Not-repenting. Neither were they otherwise by any eternall decree appointed unto damnation, than with respect unto the just desert of their sin. It

^d In 2. ad Theff. cap. 2. ^e De Natu- ra Dei, l. 5. nationis. ^f Reprobi suo delicto morti devoti sunt; non pereunt nisi qui digni sunt. & Zanchius, ^g Peccatum non est causa rejectionis, sed est causa dam-

p 712.

For the phrase, *Prædestinati ad interitum*; it is manifest that *Augustine* and his followers applied it unto all such as were not *prædestinati ad gloriam*: though the word *Electi* was never used by them in that

^f Vide Aug.

tract. 48. in

Ioan. & de

Civit. l. 15.

c. 1. & En-

chir. c. 100.

& in Psal.

13.

^g Vide

Prosp ad

Cap. Gall.

resp. 19. &

ad Object.

Vincent.

resp. 10, 11.

^h Vide Ful-

gent. ad

Mon. l. 1. c.

7. 14, & 18.

ⁱ Aquin. 1.

q. 23. art. 1.

That which *Augustine* denied was a Predestination of reprobates unto sin: But as for their Predestination unto the just punishment of their sins, namely death and destruction, *Augustine*, *Prospers*, *Fulgenti-*

^{us} were never afraid to acknowledge it. As for *Hincmarus* his fancy, that the book called *Hypognosticon* or *Hypomnesticon*, was written by *S. Augustine* himself, and that in the sixth book thereof he retracted what before he delivered concerning *prædestinati ad interitum*, is false and frivolous, and sufficiently confuted by *Remigius*. Yet we willingly grant, that in the most strict and proper sense the word *Predestination* doth onely respect the good supernaturall qualities and acts which God worketh in men elected, and the supernaturall blessed end whereunto he bringeth them by the foresaid means. And the reason hereof is, because *Destination* is the direction of a thing unto such a scope as by its own strength and nature it could never move unto. Thus the arrow is destined unto the mark, whereunto of it self it could never

never move. Now men are too ready to move in the way of wickednesse, and to carry themselves unto destruction: and therefore as God cannot predestinate men unto sin, so he doth not properly predestinate them unto their damnation (for then he should be a working cause thereof) but he preordinateth their just damnation as a recompence of their sin and rebellion^k. So that if by Predestination *ad interitum* we understand the causing and effectual working of any mans destruction, God cannot be said *prædestinare ad interitum*: But if we onely understand the pre-ordaining of those to damnation whom God foresaw deserving and working the same, we neither think nor speak otherwise then the Orthodox Fathers did.

It is still the constant Doctrine of those that teach absolute Predestination and Reprobation, That neither persons elected lie under a *necessitating decree* of doing well and being saved, nor persons not-elected under a *necessitating decree* of doing ill and being damned. The eternall decrees of Gods will take not away the liberty of mans will; and therefore the Pagan objections were Paganish.

The eternall decree of saving or damning men is conjoyned with an eternall foresight of the obedience of men saved, and disobedience of men to be damned; but with this difference: The foreseen good actions of the elect were neither antecedent conditions moving God to elect them, nor meritorious causes of their salvation: but the foreseen finall estate of the wicked in their sins, was the intuition of a most just and meritorious cause of their damnation. As for Election and Preterition, all men being represented unto God electing as in the common masse of sin and misery, there can be found no opposite qualities or actions in men whereupon to ground the

¹ Instit. 13.
c. 22.

^m Ibid. c.
23 §. 3.

opposite decrees of Gods eternall Election and Reprobation. And therefore we think that saying of Calvin warrantable, ¹ *Deus in negotio predestinationis non egreditur extra seipsum.* To which we adde another of the same Author; ^m *Si iudicio mortis obnoxii sunt omnes naturali conditione quas Dominus ad mortem predestinat, si ex corrupta massa desumpti sunt omnes, non mirum si damnationi subjaceant.*

ⁿ De aster.
Prad p.

709.

^o Annot. in
9 ad Rom.
Ver. 15.

^r Lib 5
De Deum, sicut propter peccata impios punit, sic etiam decre-
attrib. q. 3.
pag. 506.

There needed no such pains in heaping up Fathers for proof of this conclusion, That there is no decree of damning men otherwise than upon the guilt, and for the mis-deserts of their sins. Not onely Fulgentius, Augustine, Prosper, but Calvin, Beza, and others whom you make Supralapsarians, have constantly defended this true doctrine, Calvin; ⁿ *Quisque sibi propria incredulitate est damnationis autor.* Beza; ^o *Inepti faciunt, qui Reprobationis decretum cum damnatione confundunt: cum hujus causa manifesta sit, nempe peccatum; illius vero, sola Dei voluntas.* Zanchius; ^p *Certum est, De Deum, sicut propter peccata impios punit, sic etiam decre-*

E This Author is doubly mistaken: First, in that he conceiveth a conditionate Predestination or Election grounded upon Prescience of mens good actions; whereas no such good actions can be foreseen in men considered *in statu massa corrupta*, but as they are caused by that grace which was eternally prepared for them in their Predestination, and actually bestowed upon them in their effectuell Vocation, Justification, Sanctification. This conditionall Predestination upon foresight of mens goodnesse or holinesse, was the error which Augustine ascribeth to the Pelagians:

^q Aug. De
Pradest.
Sanct. 1.
c. 18.

^q *Presciebat ergo, ait Pelagianus, qui futuri essent sancti per liberam voluntatis arbitrium, & ideo eos ante mundi constitutionem in ipsa sua prescientia,*
quâ

quâ tales futuros esse prescivit, elegit. But what saith S. Augustine to this point? ¹ *Non quia futuri eramus Sancti, sed ut essemus, nos elegit. Ideo quippe tales eramus futuri, quia elegit ipse predestinans ut tales per gratiam essemus.* ^{Ibid.}

Secondly, he is mistaken, in thinking those speeches of the Fathers cannot fairly stand with absolute Non-election, Preterition or negative Reprobation, which import a decree of positive or punitive reprobation, that is, of damnation, no otherwise grounded then upon preconsideration of sinne. For though God our of the corrupted masse of mankinde electeth some men unto the means and end of salvation, merely of his own gracious good pleasure in Christ, yet he enacteth no decree of damning men for his pleasure, but for their own sinne and mis-deserts. And as for *negatio predestinationis*; it is not a working cause of any mans sinne or damnation, though it contain a decree of not working their delivery, of not working their effectuell salvation. But farre be it from God that it should import a decree of necessitating their perdition and eternall destruction. As men not comprised within the decree of Predestination commit sin willingly and greedily, so they run on to their own destruction voluntarily, and not carried by any necessitating force flowing out of the decree of Reprobation.

Whereas Augustine or Prosper ^r seem to fetch the ^{Ad cas.} cause *Negate predestinationis* or *negative reprobationis* ^{Gall. resp. 3.} (as some call it) from the foreseen disobedience of men, their purpose is to shew, That the finall continuance of any man in the state of sinne, and his finall falling into the state of damnation is not caused by the negative act of Predestination: and further, That where men are foreseen of God as ending their lives in

sin, there is a sufficient reason to infer, *Ideo non fuerunt ex predestinatis*, or, *Ideo Deus eos non predestinavit*. But that this foresight of their personall sinnes was the cause of the Divine decree of their Non-election whereby they stand distinguished from the elect, was no part of the Fathers meaning. So that the eternall prevision of some mens perseverance in faith and godlinesse, and of other mens perseverance in infidelity and ungodlinesse, was not the ground, cause or reason of the opposite decrees of Election and Preterition; but a proof that there are such distinct or different decrees concerning men.

Last of all, this foresight of God concerning men left to the deficiency of their own wicked wills, and through infidelity and impiety procuring their own destruction, is not alledged as a cause why this man rather then another was not predestinated, but as a certain note and an infallible consequent of men not predestinated; *causa probationis, non rei ipsius*.

F Those curses may be most just, granting that positive Reprobation, which is *peremptorium decretum puniendi*, never proceedeth *ex solo Dei bene placito*: though we hold therewithall, that negative Reprobation, which is *absolutum decretum non predestinandi*, dependeth onely upon Gods free pleasure. For it is no errour to say, that non-election or negative Reprobation may stand together with a possibility of avoiding sinne and damnation. The non-elect angels had this possibility: all mankinde generally in *Adam* had this possibility: and yet every singular person was not predestinated. And if God were so pleased to give as sufficient grace to every particular man in the world as he gave to *Adam* in his creation, yet the opposite decrees of Election and Preterition or negative Reprobation may stand firm and good. The reason is evident: Because Predestination is not a bare

a bare ordination of men unto eternall life by sufficient means, which make the event onely possible; but a mercifull providence in ordering such means for the elect as make the event infallible and frustrable. On the other side, Preterition or negative Reprobation is not a decree necessarily excluding persons not-elect from all possible means of salvation; but a decree permitting such out of the freedome of their own wills to neglect and abuse such means of their salvation: which abuse foreseen of God, is unto him a just cause of their damnation.

As for *vessels of Honour and Dishonour*; we grant, that not onely men may but do continually from vessels of Dishonour rise to be vessels of Honour. For when any man whatsoever, who hath lived in infidelity and uncleannesse of life, believeth, repenteth, and leadeth a holy life, then a vessel of Dishonour becometh a vessel of Honour. But if by *vessels of Honour* you understand the Elect; and by *vessels of Dishonour* the Non-elect; and conceive such a change, that men not-elected may by acts of their own make themselves elected; this is a fancy contrary to truth, and rejected of all Orthodox and judicious Divines: who consent, *Nec predestinationem esse in potestate predestinati sed predestinantis, nec reprobationem in potestate reprobatum sed reprobantis*. For we understand the Divine Reprobation, where there is not a Predestination unto effectuall and infallible means of eternall life. Now who can say, that it is in the power of mans will either to procure or hinder such a decree?

All the testimonies of the ancient Fathers here cited, do not prove the eternall decrees of Election and Non-election to be conditionall, or to depend upon the contrary foreseen actions of mens will; But they prove two other things, which we willingly

willingly grant: 1. That these decrees necessitate no mans will unto good actions, much lesse unto wicked. 2. That wicked men are not therefore damned because they were not predestinated, but because they lived and died obstinate in sinne.

As for the possibility which men non-elected have, either to believe or to eschew this or that sinne, and so to escape condemnation; The Fathers, when they consider that the wills of men not-elected do commit all their evill acts freely, usually say, that they had a power to have done the contrary: But when they consider the infallible certainty of their impietie and infidelity, then many times they pronounce it a thing impossible that they should unfeignedly repent, perseverantly believe, and finally attain salvation: Of which manner of phrase of speech we have frequent examples in Scripture, Fathers, Schoolmen, and all kinde of Authours.

He that embraceth the opinion of the Orthodox Fathers, cannot hold Predestination to be grounded upon the prövision of perseverant faith, since, they confesse Perseverance to be an effect of Election; nor the decree of negative Reprobation to be grounded upon foresight of infidelitie, since Infidelity is a consequent thereof.

Treatise.

2. Reason. I I. Its Unwillingnesse to abide the triall. I finde that the **UNWILLINGNESSE** Authours and abettors of it have ben very backward to bring it to the standart; not onely when they have been called upon by their adversaries to have it weighed, but also when they have been intreated thereto by their chief Magistrates, who might have compelled them: A shrewd argument (me thinks) that it is too light.

In the disputation at Mompelgart, Anno 1586. held between Beza and Iacobus Andreæ, with some seconds on both sides, Beza and his company having disputed with the Lutheranes about the Person of Christ and the Lords Supper, when

when they came to this point, did decline the sisting of it, and gave this reason among others, That it could not then be publickly disputed of ^b without the great scandal and hurt of the ignorant, and unacquainted with these high mysteries. ^c The Contra-remonstrants also in their Conference with the opposite parties at the Hague, in the year 1611, could not be drawn to dispute with them about this point, but delivered a petition to the States of Holland and West Friezland that they might not be urged to it, resolving rather to break off the conference then to meddle with it. In the Synod likewise at Dort, in the years 1618 and 1619, the Remonstrants were warned by the President of the Synod ^d That they should rather dispute of the point of Election then the odious point of Reprobation

Can this Doctrine be a truth, and yet blush at the light, which maketh all things manifest? especially considering these things: 1. That Reprobation is a principall head of Divinitie, by the well or ill stating and ordering of which the glory of God and the good of Religion is much promoted or hindered. 2. That there is such a necessary connexion between the points of Election and Reprobation (both being parts of Predestination) that the one cannot well be handled without the other. 3. That the Doctrine of Reprobation was the chief cause of all the uprores in the Church at that time. 4. That it was accused with open mouth and challenged of falshood, and therefore bound in justice to purge it self of the crimination. 5. That the Remonstrants did not at that time desire that it should be talked of among the common people, who might have stumbled at it, but disputed of among the judicious and learned, who (as the threshing Oxen which were to beat the corn out of the husk) are to bolt out those truths which are couched and hidden in the letter of the Scriptures.

That the Doctrine which is loth to abide the triall even of learned men, carrieth with it a shrewd suspicion of falshood, the heathen Oratour shall witnesse for me: who to Epicurus, saying that he would not publish his opinion to the simple people, who might happily take offense at it, answereth thus: ^e Declare thine opinion in the place of iudgement; or if thou art afraid of the assembly there, declare it in the Senate-house, among those grave and judicious persons. Thou wilt never do it: and why, but because it is a foul and dishonest opinion?

This striving to lie close is (peradventure) no fallible argument of a bad cause, yet it is a very probable one. For true religion (as Vives saith) is not a thing gilded over, but

^b Beza in
Coll. Momp.
p. 18. p. 373.

^c Sine gravi
earum offendiculo
quanti mysterii
in capaces non sunt.

^d Brand. C. 2.
Hag pag 57.

^e Act. Syn.
part. 1. pag. 133

Vt de Electione
positus quam de odiosa
Reprobationis materia
agerent.

^e Cicero, de
fin. bon. &
mal. l. 2. pag. 115.

Aut tu eadem ista
dic in iudicio; aut si
coram timidis, dic in
senatu. Numquam facies.
Cur nisi quod turpis est
oratio?

gold it self: The more that is scraped and discovered, the brighter an
 gold it is; and so is the truth. *Disputations illustrate and set forth*
truth of opinions more then silence can. Let us not fear therefore (saith he)
lest our Faith when it is laid open, appear filthy to the eyes of the beholders.
Let false and superficial religions, in which there is no soundnesse, be
afraid of this. The Jew is loth to reason with the Christian touch-
ing his Law, and the Turk is forbidden to dispute of his
Alcoran, because their Religions are brittle, like grasse broken
with the least touch: But the Christian, who is confident of the
goodnesse of his Faith, feareth no examination, but rather as much as
may be, soliciteth and provoketh his adversary to the combat. Truth
whether it be in men or doctrines, is best when it is uncovered:
it coveteth no corners, though Errour do; but it is willing to
abide the triall. Search me, O Lord, and know my heart; try me, and
know my thoughts, and see if there be any way of wickednesse in me,
saith the Prophet David, knowing his heart to be without guile.
And our Saviour telleth us, That everyone that doeth evill, hateth
the light, and cometh not to it lest his deeds should be reprov'd: but he
that doeth truth, cometh to the light, that his deeds might be made mani-
fest that they are wrought in God. As St Paul saith of an heretick,
** He is autotaxipites, self condemned; so we may say of heretic*
and untruth, It condemneth it self, and by nothing more then
by refusing the touchstone. He is to be thought an empty Scho-
lar, who is loth to be apposed; and his gold to be light and
counterfeit, who will not have it toucht and weighed; and those
opinions to be but errors, which would so willingly walk in a
mist and dwell in silence, when it concerneth the peace of the
Church so much to have them examined.

Answer.

IF Unwillingnesse to abide the tryall be an argument
 of a bad cause, never men shewed themselves more
 unwilling to abide the tryall of their doctrine in this
 controversie of Predestination and Reprobation then
 the Remonstrants. At the Synod of Dort, it being
 ordered by all the power Civil and Ecclesiasticall
 which was in the Common-wealth or Church, that
 the Remonstrants cited should lay down their opini-
 on concerning Predestination and Reprobation, to-
 gether with their reasons, and so expect the answer
 of

of the Synod; they first, contrary to all reason and to
 the duty which they ought to their chief Magistrates,
 would begin at the point of Reprobation, or do
 nothing at all. And as if this had not sufficiently ex-
 pressed their perverseness, they refused to set down
 their own tenents, and to confirm them; and would
 needs make themselves opponents, and put the Synod
 to answer such objections or cavills as for the most
 part were scraped together out of the writings of
 men either dead long since, or not there to answer for
 themselves: with whom the Synod had no reason then
 to meddle.

It was intended and yeilded unto them, that the
 point of Reprobation should also be treated upon in
 due place and time. That which was denied them, was
 their preposterous demand of setting Reprobation
 before Election; whereas Reprobation, being the
 negative act of Election, cannot be well stated, or-
 dered or understood, if men will needs begin at the
 wrong end.

It is true that the doctrine of Reprobation was the
 chief cause of uprores on the Remonstrant party: But
 the doctrine of Conditionall Predestination, where-
 by they endeavoured to set the rotten Dagon of mans
 Free-will before and above the Ark of Gods speci-
 all predestinating Grace, was it which chiefly offen-
 ded both the Orthodox Ministers and people in the
 Belgick Churches. And if any were ever bound in
 justice and duty to purge themselves from criminati-
 on, it lay then upon the Remonstrants, who were
 cited unto the Synod by publick Authority, so
 to do; and not upon the Synod, to submit them-
 selves unto the wilfulness of those who appeared
 there as delinquents. If here in our Church of Eng-
 land the Non-conformitants summoned to lay down
 their own opinions concerning their Presbyteriall
 Parity

Parity together with their proofs and arguments should refuse to do it, and stiffly stand upon it that they will first oppose the Episcopall authority, which hath given all the offense, and hear what the Bishop can say for themselves, it would be deemed an insolent part, and not so long tolerated as it was by the Synod of Dort. And yet this was just the case and behaviour of the Remonstrants: which this Author doth not onely endeavour to justify, but to cast an aspersion upon the Synod for not obeying those who in such a case owed obedience unto them.

And yet that it may further appear how fearfull the Remonstrants were of clearly and plainly opening their own tenents at that time; When by reason of their obstinacy the Synod was resolved to dismiss them, and yet desired withall to know their doctrine concerning the controverted Articles, it was asked of them severally, whether they now acknowledged for their doctrine that which formerly they had set down in *Collatione Hagienſi*, and since published in print unto the world; not one of the fourteen could be drawn to say in plain and expresse terms, that he either held that doctrine for true, or that he held it not. If Unwillingnesse therefore to come to open tryall be a signe of false doctrine, you had small reason to become a Remonstrant.

The question was not, Whether the controversy of Reprobation were to be treated upon or no, but Whether the Remonstrants were to prescribe the Synod their order and proceeding, or the Synod them. And then the Remonstrants devised another shift to put off the declaring and opening their own doctrine; and that was, That unlesse they might be promised beforehand a liberty *a eo modo causam suam proponendi, explicandi & defendendi, prout ipsi necessarium judicarent*, they refused any farther to proceed in laying

* Act. Syn.
Dordrecht.
Seß. 42.

laying down their opinions. If the Synod had been so foolish as to make the Remonstrants the moderators, in all likelihood they had sat there till this day, perchance to their lives end, and yet never have brought one controversie to an end.

If this Author had been truly informed how the Remonstrants carried themselves in suppressing their own opinions, and onely aiming at the exagitating of other mens, he would have forborn his excursion into this common place. But it should seem he was more willing to believe what he desired should be true, then to enquire what indeed was true.

If *Striving to lie close* be a probable argument of a bad cause, those who are afraid to deal with the more lightsome part of this controversie, which concerneth Election and Predestination, and thrust themselves, without borrowing any light from this, into the other (which taken by it self is much more dark and obscure,) are the men who strive to wrap themselves and others in an obscure and dark cloud. Our Church of England was more willing and desirous to set down expressely the doctrine of absolute Predestination, I mean of Predestination causing faith and perseverance, then it was of absolute negative Reprobation, I mean of such Reprobation as implyeth in God a will of permitting some mens finall impietie and impenitency, and of justly ordaining them unto punishment for the same: And yet the latter doth plainly follow upon the truth of the former. It was wisdom, and not Jewish or Turkish fear, which made our Church so clear in the Article for absolute Predestination, and yet so reserved in the other; easily perceiving that Predestination of some men cannot be affirmed, but Non-predestination or Preterition or negative Reprobation (call it as you please) of some others must needs therewith be understood.

Though

Though Truth be best uncovered, yet all truths are not of the same nature, nor alike profitable to be debated upon: Yet for the truth of absolute Reprobation, so farre forth as it is connexed and conjoynd with absolute Predestination; when the main intent of the Remonstrants is by opposing of the former to overthrow the latter, it importeth those who have subscribed to the xviith Article not to suffer it to be obliquely undermined.

Treatise.

III. The (A) Infamy of it. It is an opinion (especially as it is defended the upper way) odious to the Papists, opening their foul mouths against our Church and Religion; abhorred (maintained either way) by all the Lutheranes, who for this very Tenet call us damned Calvinists, think us unworthy to be above ground, and in their writings protest that they will rather unite themselves to the Papists than to us: And it is also distastfull to all the Greek Churches, which are very many. Molin in his Anatomy, speaking of the Supralapsarian Doctrine, saith 'If it should be so that God hath reprobated men without the consideration of sinne, or hath ordained them to sinne, yet it is the part of a wise man to conceal these things, or not to know them, rather than to utter them; ^{Because when they are taught and defended they fill mens heads with scruples, and give occasion to the adversaries of defining the true religion.} The same may as truly be said of the Sublapsarian way: For (as I have said) they are in substance all one. And Sir Edwin Sandys is of the same minde too: For in his most excellent Book called *A survey of the state of religion in the Western parts of the world*, speaking of the deadly division between the Lutheranes and Calvinists in Germany, he hath these words, 'That though the Palgrave and Landgrave have with great judgement and wisdom, to aslake these flames, imposed silence in that part to the Ministers of their party, hoping the charity and discretion of the other party would have done the like; yet it falleth out otherwise: For both the Lutherane Preachers rail as bitter against them in their Pulpits as ever, and their Princes and people have them in as great detestation, not forbearing to profess openly, that they will return to the Papacy rather then ever admit that Sacramentary and (B) Predestinatory pestilence. For these two points are

Molin. Anatom. Arm. c. 12 de Praedest. in Quia enunciat in iunctis scrupulis, & antiam praebeant advertariis infamandi veram religionem. Sir Edwin Sandys, pag. 172.

are the ground of the quarrell, and the latter more scandalous at this day than the former. And in the same book, pag. 194. and 198. speaking of men whom he commendeth for singular learning and piety (whose judgement he so setteth down as that he declarerh it to be his own) he saith, that they think it were no sinne for the (C) Reformed Doctors to revise their doctrines, and to rebate the rigour of certain speculative opinions (for so he is pleased to call them) especially touching the eternall decrees of God: wherein some of their chief authors have run into such an extreme to all Romish doctrine, as to have exceedingly scandalized all other Churches withall, yea and many of their own to rest very ill satisfied.

* Coll. Momp. p. 566, 567. Osiand. Hist. Eccles. p. 1040. Cens. 16.

At the closing up of the Conference at Mompelgart * when Frederick Earl of Wertenburg exhorted his Divines to acknowledge Beza and his company for Brethren, and to declare it by giving them their hand, they utterly refused, saying, they would pray to God to open their eyes, and would do them any office of humanity and charity, but they would not give them the right hand of brotherhood, because they were proved to be guilty *errorum terribiliorum*, of most pestilent errors, amongst which this they reckoned for one.

Hemingius left his own side, and joynd with us in the point of the Sacrament: but he would come no nearer, maintaining alwayes a distance in this.

And as for the Grecians, we learn also by Sir Edwin Sandys his Relation, * that they do mightily dissent from that doctrine touching the eternall counsels of God which Calvine (as some conceive) first (D) fully revealed or rather introduced into the Christian world, and since some of his friends and followers have seconded, as thinking it very injurious to the goodnesse of God, and directly and immediately opposite to his very nature. In regard of which one of their Bishops hath written a book against it, which hath been sent to Geneva, and there received.

* Pag. 237.

It is a morsell which the greatest part of Christian Churches cannot swallow: and therefore (I think) it should not very easily without suspicion down with us.

And to say one thing more; Besides this infamy of it among Christians, it is very probable, that among the too many scandals given to the Jews by Christians, among whom they dwell, this doctrine is not one of the least rubs in the way of their conversion. * For they think it a (E) bad opinion (saith the same judicious and learned Gentleman) which some of great name have seemed to hold, That God in his everlasting

* Pag. 223, 224.

everlasting and absolute pleasure should affect the extreme misery of any of his creatures for the shewing of his justice and severity in tormenting them, or that the calamity, casting away and damnation of some should absolutely and necessarily redound more to his glory than the felicity of them all; considering that his nature is more goodnesse and happinesse and hath no affinity with rigour or misery. This is my third reason.

Answer.

A Whereas this Author goeth about to make men believe that there lieth a common infamy upon the opinion of the Supralapsarians; if that which he calleth the *Supralapsarians upper way* be onely that way which conceiveth the decrees of Predestination and Preterition in order of priority antecedent to the Permission of sinne, and therefore much more to the Prevision, it is so farre from being odious to the Romanists as that it is an opinion commonly received amongst them, as before hath been shewed. But if he bring this under the name of the *Supralapsarian doctrine*, That any men are ordained unto damnation without all consideration of sin, this is a calumny of their Adversaries, not an infamy sticking to the opinion it self. And indeed it is impossible, that God, who by his infinite knowledge seeth not one thing after another as we, but all things together by one infinite and eternall act, should predestinate or reprobate without prevision or consideration of sin. That onely which is maintained by the judicious in the upper way, is this, That originall sinne though eternally foreseen by God, yet neither was nor could be the cause why Peter was predestinated, and Judas not; seeing it was foreseen in both alike, and made them both *ex aequo reprobabiles*: Which sheweth that it was Gods free pleasure to make a difference by Election and Not-election, where there was no foreseen difference in regard of originall corruption,

So

So likewise for actuall sins, as Infidelity, Impenitency, and the like, and for all good acts, as Repenting, Believing, Persevering; no man can truly say, that God electeth some men, and passeth-by others without the eternall cognition or consideration of these future actions. This were either to make God ignorant, or discursive, considering first one thing, then another, as we our selves do.

But the consideration of good or bad actions which is denied in the point of Election and Non-election, is such a consideration as procureth and draweth after it the distinct opposite decrees of Election or negative Reprobation.

As for the introduction of some men into the Kingdom of heaven, and the abjection of others into the torments of hell; it is willingly granted, that the holy and good acts of the one are foreappointed and foreseen as the way and means whereby God will bring them thither; and the voluntary wicked actions of the other, as the means whereby, and the misdeserts for which they are brought into hell, and there justly tormented.

As for the Lutheranes, that bring in a conditionate Predestination; No man can look into Luthers works, but must needs see they have forsaken their own Master: and therefore they are lesse to be regarded when they rail upon the Calvinists.

For the Greek Churches; If they tread in the steps of the learned and ancient Greek Fathers, they may found Predestination upon Prescience, but not upon the Pelagian Arminian Prescience, which they make *merely intuitive*, and caused by the object foreseen; but by a Prescience *practicall* or *factive* of that good which it foreseeth in the Elected, and *permissive* of those voluntary evill actions which are foreseen in the Non-elected, and also *preparative* of their just punishment.

The

The Sublapsarian way of considering this high mystery of Predestination and negative Reprobation, is the way which the Church of England taketh, as the more easie for our understanding. And it so walketh in this way, that it maketh Predestination an absolute decree of giving grace and glory unto the predestinate, and not a conditionate decree foreseeing their gracious actions, and thereupon predestinating them: And by this it silently teacheth us what to think of negative Reprobation, which cannot be severed from Election.

B. If you embrace the late Lutheranes opinion, and bring within the compasse of the *Predestinary pestilence* the doctrine of Predestination which they disallow, you manifestly brand the Church of England with this note of infamy, and might as well charge us with the *Sacramentary pestilence* for denying their feigned Consubstantiation and Orall manducation of the flesh of Christ, as with the *Predestinary pestilence* for denying their Conditionall Predestination upon foresight of mens belief in Christ. The Lutheranes make Predestination or Election nothing else but a revealed decree of bestowing eternall life upon those which shall perseverantly believe in Christ; and consequently they make Reprobation nothing else but the revealed will of God to condemn all those who shall continue in their infidelity and obstinacy. Our Church acknowledgeth the truth of such decrees; but it placeth not Election or Reprobation in such generall conditionate decrees. The decree of Election or Predestination is by us conceived ^a an act of Gods absolute will by effectuall grace mercifully ordaining certain persons unto the infallible attainment of glory. In this decree, Faith, Perseverance, and all saving graces are not in order of nature the foreseen conditions but the afterseen effects of Predestination,

^a Vide Pe.
not pag.
398.

So

So likewise our Church conceiveth Reprobation to be ^b *negativus actus predestinationis*, a free ^b *Vide Pe.* act of the Divine will denying the speciall benefit ^{not pag.} or favour of Predestination (which is the preparation of grace, infallibly bringing men unto glory) to some certain persons. As for positive Reprobation (which is eternall damnation) this our Church foundeth upon the guilt and demerit of mans sinne. We say therefore with a learned writer of the Romish Church (to whom you think this opinion to be so odious) ^c *Omnibus hominibus consideratis sub esse possibili prius ratione quam predestinarentur aut reprobarentur, nulla fuit ratio discriminis que potuerit Divinam voluntatem inclinare ut predestinationem Jude negarit potius quam Paulo.* And again, ^d *Nulla scientia visionis ultimo formaliterq; constituit reprobationem, sed potius totam reprobationem supponit ex parte objecti.* So that all they, whether Lutheranes or Remonstrants, who make Predestination nothing but the will of God to save believers, and Reprobation or Preterition nothing else but the will of God to damn unbelievers, retain for fashions sake the old words, but obtrude a new notion of those words upon the Christian Church.

In vain therefore it is to dispute with those about Election and Preterition who reject all the definitions or descriptions given by ancient Divines, and bring new ones of their own coyning.

If in explicating the decree of Predestination (which is a decree preparing speciall and effectuall grace for the predestinate) and handling the opposite decree of Preterition or negative Reprobation (which is a Decree, not of denying all grace, nor of causing any malice, but onely of denying speciall

D

C.

speciall grace) some of the Reformed Doctors have run into any extremity, it becometh judicious Divines not to run into another extremity, by founding Election and Preterition upon the foreseen acts of mans will, but to keep the middle way, and to remember the old saying, *Ita fugias ne prater casam.*

That which exasperateth the Lutheranes against Calvines doctrine, was their own collection, That it made God the author of sinne, and a damner of men to hell-torments onely for his mere pleasure, which opinions are justly to be detested: But Calvine both by his own writings, and by divers learned writers of our Church hath been sufficiently cleared from these false and malicious calumniationes.

Vide Crahanthorp. Defence. Angl. c. 35. & Bishop of Ely his Defence of the orthodox faith, p. 228.

Jacobus Andree is no competent Judge over *Beza* his antagonist: and if he were, yet we deny, that the rejecting of conditionate Predestination is to be reckoned amongst his errors.

D

They are grossely deceived who think Calvine was the first that defended absolute Predestination and Reprobation, and who opposed Conditionate Predestination and Reprobation grounded upon the prescience of the good and bad acts of the Elect and Non-elect. *Augustine, Prosper, Fulgentius*, all who opposed the Semi-pelagians, were of this minde: And amongst the Papists themselves the fancy of conditionall Predestination and Reprobation is commonly rejected. Any man who understandeth that God out of his own free-will and especiall mercy hath elected some unto the infallible means and blessed end of eternall life, may as easily conceive that out of his own free-will he hath denyed the said speciall mercy unto some others, and so permitted them to fall

Vide Carthusianum, in 1 Sent. disp. 41 p. 549. & Valentianum, tom. 1. disp. 1 qu. 23. De reprob. punct. 3. ubi agnoscit multos scholasticos idem sentire cum Calvino. Vide Suarez. Opusc. 2. p. 174. &c. Ex nostris, Paul. Fec. Schol. orth. c. 28. & Fr. White, Defence of the Orthodox, p. 231.

in the attainment of eternall life: For if that be true (which all orthodox Divines are agreed upon) that both the materiall and formall number of men elected, or (as others tearm it) the *numerus numerans* and *numerus numeratus*, is eternally designed according to Gods own good pleasure, it must needs be acknowledged, that in eodem signo rationis there is a number also of men not elected, who are left out in this gracious designation. *Suarez* giveth a satisfactory reason why there can be no cruelty or injustice in this negative Reprobation, *Quia hac non-electio, non est poena, sed est solum quedam negatio gratuiti beneficii quod Deus ut supremus Dominus negare potest.*

Penott. p. 393. O. usc. 1. 2. pag 175.

This may well be esteemed a bad opinion: But non-predestinatio, non-electio or negativa reprobatio importeth no such thing: as is evident in angelis non-electis.

E

It is one thing to affect the extreme misery of his Creature for the end of shewing his justice in tormenting it; another, for God to suffer some of his Creatures through their own default to fall into extreme misery, to resolve not to free them, and to decree their just punishment. And if any one will go about to binde God to prepare effectually grace for all men, we answer, It is lawfull for God to do as he listeth with his own. And it is usuall with God to dispence as well supernaturall as naturall benefits according to his own absolute will and free pleasure. If God should necessitate any mans finall impenitency, that so he might afterwards cast him into hell, this were to affect his misery: but the sin and obstinacy in sin of all the damned, was their own and voluntary, not of Gods causing, much lesse necessitating.

1 Pen. pag. 398.

God is not to learn of us what maketh most for his own glory. He could have upheld the Angels which made a voluntary apostasie from him; he could have upheld

D 2

upheld

upheld our first parents; he could by his special and effectual grace have brought every particular man in the world unto salvation: and all this he could undoubtedly have done without prejudice to the Creatures free-will: but since we know and see he hath done otherwise, we must confesse that this order of Divine Providence, whereby he hath decreed to guide and bring some infallibly unto eternall happiness, and whereby he hath decreed to permit some infallibly to fall into eternall misery, doth make most for his glory.

Treatise.

4 Reason
AFFINI-
TY TO
Fate.

IV. The fourth, its Affinity with the old exploded errors of the Stoicks and Manichees.

The opinion (A) of the Stoicks was, That all actions and events were unavoydable, determined either by the revolutions of the heavens, and the qualities of such starres as raigned at mens birth, or by the concatenation of naturall things and the disposition of the first matter, all things being so put together from eternity that one thing must needs follow another as it doth; and the *prima materia* being so disposed, that things cannot successively come to passe otherwise then they do, but must of necessity be as they are, even *invito Deo*, though God would have some things to be otherwise than they are.

The Manichees held, that all mens actions, good or evill, were determined too; good actions by a good God, who was the author of all good things that were created, and of all good actions that came to passe in the world; evill actions by an evill god, who was the *primum principium mali*, the prime author of all evill things or actions that were extant in the world.

The maintainers of the absolute decree do say one of these two things, either, That all actions naturall and morall, good and evill, and all events likewise, are absolutely necessary; so the Sublapsarians; or, that all mens ends (at least) are unalterable and indeterminable by the power of their wills; so the Supralapsarians: And this is upon the matter all one with the former. For first, (B) in vain is our freedome in the actions and means, if the end at which they drive be pitched and determined; such all actions are

for

decree questioned.

for the ends sake, that it might be obtained by them, which without them could not. And secondly, the determination of the end doth necessarily involve the means that precede that end, if a man be fore-determined to damnation, he must unavoydable sin, else he could not be damned.

Now in these three opinions we may note two things.

1. The Substance and formality of them, which is an unavoydableness of mens actions and ends whatsoever they be. In this all of them agree, all holding that in all things, at least in all mens ends, *undecidable Fates* and insuperable Necessity do domineer. And therefore (C) Melanchthon doth not stick sundry times in his Common places to call this Absolute decree *fatum Stoicum* or *tabulas Parcarum*, Stoicall Fate and the Destinies tables. He also chargeth the Church of Geneva (the great Patrone of it) with a labour to bring in the Stoicks error, as we may see in a certain Epistle of Melanchthons to Peucer, where he hath these words; *"Lelius writeth unto me, that in Geneva there is such strife about the Stoicks Fate, that one was cast into prison because he dissented from Zeno. O miserable times! &c. And by the testimony of Beza too, who speaking of Melanchthon saith; "Philip hath so written of these things as if he meant to tax the Geneva Divines for bringers-in of Destiny."*

*n Melanch. in
Epist ad Peu-
er. Scribit
ad me Lelius
de Stoico fa-
to usq; adeo
litem Gene-*

2. We may note the Circumstance or the grounds of their opinions. The Stoicks (D) derive this necessity from the starres or the first matter; the Manichees from two *prima principia*, *eterna* & *coeterna*, first principles of all things eternall and coeternall; these last, from the peremptory decree of Almighty God. So that they differ in their grounds indeed: but in this difference the Stoicks and the Manichees in some respects have the better. For it is better to derive this necessity of evill actions and unhappy events from an evill god or the course of nature, then from the decree of that God who is infinitely good. The substance of their opinions is all one: the ground wherein they differ is but accidentall to the error.

*vz moveri,
ut quidam in
carcerem
conjectus sit
propterea
quod a Ze-
none differ-
ret. O mise-
ra tempora!
Doctrina sa-
lutaris peregrin-
us quibus-
dam dubita-
obscuretur.
O Beza in vi-
ta Calvini;
Philippus de
ita scribere
coeperat, u-
Genevense
quasi Stoic-
cum fatum
invenientes
non esse qui-
busdam vi-
deatur.*

Which being so, for this very reason alone may this doctrine of Absolute Reprobation be suspected: because those dreams of the Stoicks were exploded by the best Philosophers of all sorts; and this of the Manichees was generally cryed down by the Fathers, not onely as foolish, but impious and unworthy of entertainment in a Christian heart or Christian Common wealth, no so much for any thing circumstantiall in it, as for the substance of the error, because it made all things and events to be necessary, and so plucked

up the rock of vertue, planted vice, and left no place for just rewards or punishments.

These are my reasons of the first sort.

Answer.

A You are mistaken in the opinion of the Stoicks. For though they held a necessary concatenation of causes over-ruling all externall events, yet they were of a near kinde to the Pelagians, and thought mans will such an absolute Commandresse, that for his goodnesse, vertues and happinesse a man need be beholding onely to himself. *Vide August. de Civ. lib. 5. cap. 10. & Plat. 10. de Republ. pag. 617. & Senec. Epist. 31. 41. 93.* The Remonstrants in a manner acknowledge this mistake, *Exam. Censure, pag. 79.* The maintainers of the Absolute decree hold that nothing is acted in this world good or bad, without an eternall determination or decree of Gods will for the being of such a particular act: But they detest the Manichees; and make this difference betwixt good actions and bad, That good and holy actions have God not onely a determining cause for their event, but an effectual working cause in their production; bad actions have God the determining cause of their event, but the permissive cause onely of their malice.^a

^a *Vide Fr. white, Defense, p. 223, &c.*

The maintainers of the Absolute decree, whether *Supralapsarians* or *Sublapsarians*, hold no more necessitation to lie upon mens actions, ends, or upon any events depending upon mans free-will, then the maintainers of the Conditionall decree of Election and negative Reprobation. Both hold the actions, events and ends of all things whether predestinated or foreseen to imply ^b *necessitatem infallibilitatis aut consequentis*: Neither hold that they imply *necessitatem coactionis aut consequentiae*. For example; To reason thus, God hath eternally foreseen Judas his impenitency,

^b *Vide Aquin. contra Gent. 1. 67.*

and thereupon decreed him unto eternall damnation; therefore Judas shall infallibly and unalterably continue impenitent, and at length be damned, is a true inference. But this, God hath eternally foreseen Judas, &c. therefore Judas shall by coercion or compulsion of his will be made unalterably impenitent, and so be damned, is a false conclusion. In like manner to reason thus, God in his absolute decree of Reprobation or Non-election hath determined not to give Judas the speciall grace of repentance and perseverance, not to bestow upon him the benefit of eternall life; therefore Judas infallibly and unalterably will continue impenitent, obstinate, and will draw upon himself eternall death and damnation, is a good inference: But this, God in his absolute decree, &c. therefore Judas is compelled to be impenitent and obstinate and finally damned, is not onely a weak and false but a wicked inference. For as the infallible prevision of God seeth from all eternity the actions of men and their ends, and yet this maketh not the *modus agendi* to be necessary or compulsory, but maketh the agent most free, as if he had never foreseen it: so the absolute decree of God to work repentance, faith and perseverance in Peter, and so to bring him infallibly to eternall life, maketh not the actions of believing, repenting, persevering necessary or compulsory, but maketh the agent most free in performing these actions; because it giveth him that Spirit of which the Apostle saith, *Ubi Spiritus, ibi libertas*. And for the contrary absolute decree of Not-giving faith, finall perseverance and eternall life unto the Non-elect, it denieth them that grace which would effectually and infallibly make them produce good actions; but it depriveth them not of their own naturall freedome and liberty, neither doth it compell or constrain or necessitate them unto their bad actions. ^c *Divina voluntas non imponit necessitatem*

^c *Aquin. Quest. de vol. Dei, 2. 5.*

* *ibid.** *De Civit.*
7. 30.

rebus volitis, quia ex voluntate ejus sequitur aliquid eo modo quo voluntas disponit, non eo modo quo voluntas habet esse. And, ^d *Divina voluntas in contingentibus non tollit potentiam ad oppositum voluntatis, sed actum.* S. Augustine sheweth us the reason of this: ^e *Deus ita ordinat omnia, ut ipsa proprios motus exercere sinat.* From hence it appeareth how weak their judgement is who think Gods absolute decrees must needs absolutely destroy the freedom of mens wills; or, that where God is absolutely determined to permit any men to fail in the attaining of the blessed end of eternall life, there he must needs be the Author of the sinnes whereby they incurre eternall death.

B

In good actions the *freedom* of men elected is not *vain*, though *the end be determined*; because God hath together with the end determined that by their free actions they shall attain unto it. In bad and wicked actions of the reprobate their *freedom* of will is not *vain*; because thereby their consciences are convicted of their guiltinesse and misdeserts, and Gods justice is cleared in their damnation. Neither is there any *indeclinable* or *insuperable necessity* domineering over free-will, more then in the opinion of the Remonstrants.

C

Melanchthon took offence at the manner of delivering the doctrine of Predestination and Reprobation which some insisted upon, but for the substance of doctrine he acknowledgeth his agreement with *Calvine*. That men must come to knowledge of their Election from their faith and holy life, was *Melanchthons* opinion: but, That their foreseen faith and holinesse was the cause or condition or motive upon which God founded his decree of Election, was farre from his minde ^f.

^f *Vide Melanch. Enarr. in epist. ad Rom. p. 23., 34. & Calvin. Epist. p. 384.*

D

For the *Stoicks*, it was before shewed that they were the Patrones of free-will, and of vertue and happinessse

nessse growing out of mans free-will, as it is to be seen in *Tullie's Stoicall Paradoxes*.

For the *Manichees*, who derived evill from an evill God; they were in a foul errour; But those who derive the evill actions of men from their own free-will as the proper efficient cause, and the existing or coming of such actions *in eventum a decreto Dei permitte & ordinante*, are in no errour at all ^g. But if any shall go about to set mans will at liberty, and to tye up short the decreeing and determining will of God, as if this had not the determining stroke amongst all possible evill actions or events, which shall infallibly be, and which shall infallibly not be, he may avoide the suspicion of Stoicisme or Manicheisme, but he will hardly avoid the suspicion of Atheisme. For the greater number of mens actions being wicked and evill, if these come into act without Gods determinate counsell and decree, humane affairs are more overruled by mans will then by Gods. ^g See De-
sense of the
may, p. 228,
229.

The *Stoicks* maintained free-will and free power in man to make himself vertuous and happy: From whence those *Axiomes* of theirs, ^h *Seipsa contentam esse virtutem ad beatè vivendum*; ⁱ *Πάντες οὐ σοφοὶ ἐλευθεροί, καθ' 2. & 5.* and the like: And that of *Seneca*, ⁱ *Beate vite causa*; ⁱ *Epist. 31.* *& firmamentum est sibi fidere. Turpe est Deos fatigare*; ⁱ *& 41.* *Quid votis opus est? fac te felicem.* ^k *Bonam mentem*; ^k *Epist. 77.* *stultum est optare, cum possis à te impetrare. Ratio recta & consummata felicitatem hominis implevit.* Whether the substance of their opinions belong to the Remonstrants or to these opposites, let any man judge.

As for the *Manichees*, concerning a good God, and an evill God, no man more cryed it down then S. Augustine, no man more strongly confuted it; and yet the Remonstrants cannot deny but he held absolute Predestination and absolute negative Reprobation, and alwayes opposed that Election and Non-

Non-election which the Semipelagians fetched from foreseen merits and demerits, or (as the Remonstrants change the words but not the substance of the opinion) from the foreseen good and evil actions of men. As therefore we grant it a foolish and impious opinion, to father evil actions and unhappy events upon an evil God; so we avouch it a more foolish and impious opinion, to hold that absolute Predestination and Reprobation do either necessitate the wills of the elect unto their good actions, or the wills of the non-elect unto their wicked actions. Aquinas giveth

¹ In disp. de this reason of both; ¹ Quia omnis effectus in necessitate
Prop. & contingentia sequitur causam proximam & non pri-
art. 1. mam.

Treatise.

THe reasons that have convinced me of the untruth of absolute Reprobation now follow. And first of those that fight against the upper way.

They are drawn *ab incommodo*, from the great evils and inconveniences which issue from it naturally: Which may be referred to two main heads: 1. The Dishonour of God; 2. The Overthrow of religion and government.

It dishonoureth God: For it chargeth him deeply with two things no wayes agreeable to his nature: 1. Mens eternall Torments in hell; 2. Their Sinnes on earth.

1. *First*, it chargeth him with mens eternall Torments in hell, and maketh him (A) to be the Prime, Principall and Inevincible cause of the damnation of millions of miserable souls: the Prime cause; because it reporteth him to have appointed them to destruction of his own voluntary disposition, antecedent to all deserts in them: and (B) the Principall and Inevincible cause; because it maketh the damnation of Reprobates to be necessary and unavoidable through Gods absolute and uncontrollable decree, and so necessary that they can no more escape it then poore *Ashanax* could avoid the breaking of his neck when the Grecians tumbled him down from the Tower of Troy. Now this is a heavy charge, contrary to Scripture, Gods Nature, and sound Reason.

1. To Scripture: Which (C) maketh man the principall, nay the onely cause (in opposition to God) of his own ruine.

Thy

thy destruction is of thy self, O Israel: but in me is thy bell,
Iosea 13. 9. As I live, saith the Lord, I will not the death of the
wicked, &c. Turn ye, turn ye: why will ye dye? Ezek. 33. 11.
He doth not afflict willingly, nor grieve the children of men, Lam. 3.

3. To which speeches for likenesse sake I will joyn one of
rospect: & Gods Predestination is to many the cause of standing, to
one of falling.

2. It (D) is contrary to Gods nature. Who setteth forth him-
self to be a God mercifull, gracious, long-suffering, abundant in good-
ness, &c. and he is acknowledged to be so by King David; Thou Lord art good and mercifull, and of great kindnesse to all them that
stand upon thee, and by the Prophets Ioseph, Ionah, and Micah: He is gracious and mercifull, slow to anger, and of great kindnesse,
saith Ioseph. I know, saith * Ionah, that thou art a gracious God, and
mercifull, slow to anger, and of great kindnesse. And * who, saith Mi-
chah, is a God like unto thee, that taketh away iniquity, &c. He retaineth
his wrath for ever, because mercy pleaseth him.

3. It is contrary also to (E) sound Reason: Which cannot but argue such a decree of extreme cruelty, and consequently remove it from the Father of mercies. We cannot in reason think that any man in the world can so farre put off humanity and nature, as to resolve with himself to marry and beget children, that after they are born, and had lived a while with him, he may hang them up by the tongues, tear their flesh with scourges, pull it from their bones with burning pincers; or put them to any cruell tortures, that by thus torturing them he may shew what his authority and power is over them. Much lesse can we believe without great violence to reason, that the God of mercy can so farre forget himself, as out of his absolute pleasure to ordain such infinite multitudes of his children made after his own image to everlasting fire, and (F) create them one after another, that after the end of a short life here, he might torment them without end hereafter, to shew his power and sovereignty over them. If to destroy the righteous with the wicked temporally; be such a piece of injustice, that Abraham removeth it from God with an ABSIST, wilt thou destroy the righteous with the wicked? That be farre from thee, O Lord. Shall not the judge of all the world do right? How deeply (may we think) would that good man have detested one single thought, that God resolveth upon the destruction of many innocent souls eternally in hell-fire?

But God (say some) is Sovereign Lord of all creatures and men: they are truly and properly his own: Cannot he therefore

p Resp. ad 2.
Obj. 1. Vin-

cent.

Prædestina-
tio Dei mul-
tis est causa
standi, nemi-
ni est causa
labendi.

q Exod. 34. 6

r Psal. 86. 5.

* Ioseph 2. 13.

* Ionah 4. 2.

* Micah 7. 18

Gen. 18. 25.

Obj. 2.

therefore dispose of them as he pleaseth, and do with his own what he will?

Ans.

1. Aug. lib.

3. cont. Iul.

cap. 11.

pag. 164.

Bonus est

Deus, justus

est Deus:

potest ali-

quem sine

bonis meri-

tis liberare,

quia bonus

est; non po-

test quen-

quam sine

malis meri-

tis damnare,

quia justus

est.

2. Aug. epist.

106. ad Ro-

mas. Quen-

quam verò

immeritum

& nulli ob-

noxium pec-

cato si Deus

damnare cre-

ditur, alienus

ab iniquitate

non creditur.

Obiect. 2.

Perk De

Prad. pag.

25.

Ans. 1.

The question is not, what an Almighty Sovereignty and power can do to poore vassals; but, what a power that is Iust and Good may do. By the power of a Lord, his absolute and naked power, he can cast away the whole masse of mankind; for it is not repugnant to omnipotency or sovereignty: but by the power of a Iudge, to wit, that actuall power of his which is alwayes clothed with goodnesse and justice, he cannot. For it is not compatible (G) with these properties in God, to appoint men to hell of his mere will and pleasure, no fault at all of theirs preexisting in his eternall minde.

1. It is not compatible with Iustice: Which is a constanc will of rendring to every one his proper due, and that is vengeance to whom vengeance belongeth, namely to the obstinate and impenitent. *God is good (saith S. Augustine) and God is just: he may without any deserts free men from punishment, because he is good: but he cannot without evill deservings condemn any man, because he is just.* In another place also he saith, *If God be believed to damn any man that by sinne deserveth it not, he is not believed to be free from injustice.*

2. Nor is it compatible with Goodnesse: Which is an inclination in God of communicating that good which is in himself to his creatures, as farre as he can without wronging his Iustice: And therefore if God be (as the Scripture reporteth him) good to all, it cannot be that he should of himself without any motive in the reasonable creature provide for it from everlasting the greatest of all miseries, and that before he thought of making it or bestowing any good at all upon it.

It is further objected, (H) That we do and may slaughter our beasts for our dayly use without any cruelty or injustice; and therefore God may as well, nay much more, appoint as many of us as he pleaseth to the torments of hell for his glory, and yet be just and good notwithstanding: for there is a greater disproportion between God and us then between us and beasts.

For answer to this we are first to premise thus much, namely, That our slaughtering of our beasts for our daily use, is by Gods ordinance and appointment: We had not this authority of our selves, but God of his bounty towards us gave it us, as we may see *Gen. 9. 2, 3.* where we may observe. First, that God delivereth up all creatures, beasts, birds, and fishes, into the hands of men; Secondly, that the end why he doth so, is, that they might be meat for men, and consequently that they

they might be slain. Which being so, our slaughtering of Oxen, Sheep and other Creatures for our daily use, is to be accounted Gods doing rather then ours. And therefore the objection should have been made thus; God may without any breach of goodnesse or justice appoint brute creatures to be slain for mans use, therefore he may ordain men to be cast into hell-torments for ever for his own use, that is for the declaration of his Sovereignty, &c.

This being premised, I answer further, That this comparison holdeth not: For there is little proportion between the Objects compared, and lesse between the Acts.

1. There is but small proportion between the Objects, Beasts and Men, Creatures of a different nature and made for a different end. Beasts are void of reason and liberty in their actions, Creatures whose beings vanish with their breath, made onely for the use and service of men upon earth: But Men are reasonable and understanding Creatures, able through the Creators bounty to discern between good and evill, and according to their first principles to choose the good and forsake the evill: they are the very image of Gods puritie and eternitie, and were made for the service of God alone upon earth, and his blessed and everlasting society in Heaven. So that albeit there be a very great distance between God and Man, yet nothing so great as between God and Beasts. It followeth not therefore, that if God may appoint beasts to be killed of his own free pleasure for mans use, he may with like equitie and reason appoint men of his own will to destruction for his own use. We reade that God required of his people many thousand beasts for sacrifices, but not one man: the first-born of other Creatures he challenged for burnt offerings (except they were unclean beasts) but the first-born of men were to be redeemed: Which sheweth that he put a wide difference between the blood of men and beasts. Besides, in the ninth of *Genesis* he giveth men power to kill and feed upon all living creatures, but he straightly forbiddeth them to shed mans blood, and giveth this reason of the prohibition, *Man is the image of God.* So that we may well conclude that there is but small proportion between the Objects compared, Men and Beasts, in respect of this act of killing or slaughtering.

2. There is farre lesse or rather no proportion at all between the acts compared, Killing and eternall Tormenting. A man may kill, but he cannot without barbarous injustice and cruelty torment his beast, and prolong the life of it that he

Vid. Molinæ
Enodas.
quæst. graviss.
p. 125.

he may dayly vex and torture it, to shew what power and so-
veraignty he hath over it: So I doubt not (though there be
some that will not grant it, but charge the Arminians with
contumely against God for affirming it) I doubt not (I say)
but (1) God may kill a man of his own free pleasure, yea
and resolve him into nothing, without any cruelty or injus-
tice; because in so doing he doth but take away what he had
given him: but he cannot without both these antecedently
decree to keep him alive for ever in hell, that he may there
torment him without end, to shew his sovereignty. For this
is to inflict an infinite evill upon a guiltlesse creature, to
whom he had given but a finite good. And so is the compari-
son most unequall too in the acts compared; and therefore
proveth just nothing.

But it is replied by some (who will rather speak unreason-
ably and against common sense then lay down the conclusions
which they have undertaken to maintain) That (K) it is
better and more eligible to be tortured in hell then to want
or lose a being: for he that wanteth a being, enjoyeth no
good; but he that is tormented in hell, hath a being, and by con-
sequence something that is good. If therefore God may take a-
way a mans being that is innocent, and turn him into nothing for
his pleasure, much more may he torment him in hell.

Answer I. I. To the first part of this Reply, namely, That it is more
desirable to be in hell then to be nothing, I oppose three
things.

First, the [L] speech of our Saviour concerning Judas; *wo
be to that man by whom the Sonne of man is betrayed: it had
been good for that man if he had never been born.* Two
things especially are set forth in these words of our Saviour;
1. The misery of Judas the betrayer of his Lord; *wo be to,
&c.* 2. The greatnesse of his misery, *it had been good,
&c.* It [M] is as much as if our Lord had said, *Judas the
Traytor shall be damned: and therefore so wofull will his
condition be, that it had been good and happy for him if he
had never received a being: good in earnest, as Interpreters
do generally expound it; not in the opinion and esteem of
weak minded and faint-hearted men onely, as some few un-
derstand it. For first, let it be granted that the Scripture
speaketh of things sometimes according to mens opinions;
yet without reason to fasten such an exposition upon any
Scripture, is to do as Dunses do in the Schools, who being
not able to answer a place in Aristotle wherewith they are
charged, shift it off and say, *Loquitur ex aliorum sententia.*
He speaketh according to the opinion of others. Secondly,
This*

This Scripture [N] cannot in reason be thus expounded,
1. Because it is an argument and ground by which Christ de-
clareth the truth or greatnesse of the misery of Judas, *wo to
the man, &c.* And why *wo*? Because it had been good, &c.
But it were no argument to shew his wofull estate by, to say
that it had been good for him that he had never been born in
the opinion of men who mistake the case, but not in truth.
2. Because this exposition would teach and [O] encourage
men to be Atheists and Epicures. In the second of *wisdom*
we read, how voluptuous men do stirre up one another to
*enjoy the good things that are present, to fill themselves with
wine and oynments, to leave some tokens of their jollity in
every place, and to practice all manner of wickednesse: and
what is their motive? A false perswasion that their souls
should die with their bodies, and that they should have no
being after death. If this conceit could flesh them thus in
their impious and voluptuous courses, how freely and eagerly
(may we think) would they pursue their carnall and sinfull
delights, if they could be but once perswaded, that after all
their pleasures they shall be in a better case then if they had
no being.*

Secondly, I oppose common consent. Where shall we pick
out a man but will say (P) (if he speak from his heart) that
he were better to vanish into a thousand nothings then to be
cast into hell? What is the reason why men are so afraid of
hell when they are touched to the quick with the conscience of
their ungodly lives and the expectation of eternall vengeance;
that with *Iob* they curse their birth-day, and with an hun-
dred times over that they had never been, or might cease
to be, that so they might not come into the place of torments;
but because they judge a being there to be incomparably
worse then no being any where? And why are men who are
sensible of hell-fire, so strongly curbed and held-in by the fear
of feeling it, even from darling and beloved sinnes, but be-
cause they apprehend it to be the most terrible of all terribles?
Fear of being annihilated can never do that which the fear of
hell doth.

The third thing which I oppose is common sense: which
judgeth (Q) pains when they are extreme to be worse then
death. Hence it is that *Iob* being tormented in his body by
the devill, cursed his birth-day, magnified the condition of the
dead, and wished himself in the grave, plainly preferring the
losse of his being before that miserable being which he then
had. And hence it is that men even of stoutest and hardest
spirits (as we see by daily experience) would (if they might
enjoy

in Sueton. vit.
Tib. cap. 61.
Mori volen-
tibus vis ad-
hibita vi-
vendi.

enjoy their opinion) choose rather to have no bodies at all, then bodies tormented with the stone, or gout, or any other sharp and sensible disease. It is a known saying grounded on this judgement of sense, *Prestat semel quam semper mori*, Better it is to die once then to be alwayes dying. This the Tyrant Tiberius knew very well: and therefore he would not suffer those towards whom he purposed to exercise his cruelty to be put to a speedy death, but to lingering torments, as Suetonius reporteth of him in that Chapter where he reckoneth up his barbarous and cruell practices. Those (saith he) who through the extremitie of their torments would have died, he used means to keep alive. Nam mortem adeo leve scilicet putabat, For he accounted death so light a punishment, that when he heard that one Carnulius, a man appointed to torments, had prevented him, he cried out, *Carnulius me evasit*, Carnulius hath escaped my hands. To a prisoner intreating him to put him quickly to death, he gave this answer, *Nondum tecum redii in gratiam*, I am not yet friends with thee; accounting it great kindnesse to put him quickly to death whom he might have tortured. Many (R) that were called into question did partly wound themselves in their own houses, *ad vexationem ignominiamque vitandam*, to prevent that pain and ignominy which they knew they should endure; and partly poysoned themselves in the midst of the Court as they were going to their arraignment for the same cause. Seneca speaking of one *Mecenas*, who was so afraid of being dead that he said he would not refuse weaknesse, deformitie, *nec acutam crucem*, no nor the sharpest crucifying, so that he might live still in the midst of these extremities, he calleth his desire *turpissimum votum*, a base and most ignoble and unnaturall wish, and censurcth him for a most effeminate and contemptible man; because in all his evils he was afraid of that which was the end of all evils, the privation of his being. And certainly we must needs conceive and censure them to be stocks and stones rather then flesh and bloud, who can so put off all feeling and sense, as to think a tormented being in hell to be a lighter and lesser evill then no being at all.

in Seneca
Epist. l. 17.
Epist. 101.
Dummodo
inter hac
crux spiritus
protrahatur.
x Quia di-
stulit id quod
est in malis
optimum.
supplicii fi-
nem.

Answer 2.

I I. To the reason on which the Reply is grounded, which is, *Melius est esse quam non esse*, It is better to be then to have no being, I answer that it is a sophisme or fallacy a *non distributo ad distributum* To be in it self is better then Not to be: but it is not universally true in all particulars. Again, it is true in some cases, & ex hypothesi, si cetera sint paria, if there be any equality in the adjuncts. It is so farre from being simply true, that our Saviour limiteth it, and putteth a case

a case wherein it is not true, but the contrary to it is true; and that is the case of Judas, of which we have said somewhat before: It had been good, &c. Which words S. Hierome expounding, saith, (y) It is simply and plainly averred by our Saviour, that it is better to have no being than an ill being. This was the judgement too of Job, chap. 3 v. 11, 12, 13. *Why dyed I not, saith he, in the birth? why did the knees prevent me? and why did I suck the breasts? For now should I have lain still and been quiet: I should have slept then and been at rest.* In which words he plainly implieth, that he thought it farre better to have had no birth and being then such a painfull and miserable being. This was also the opinion of Solomon, Eccles. 4. 1, 2, 3. *So I returned, saith he, and considered all the oppressions that are done under the sunne; and behold the tears of such as were oppressed, and they had no comforter. &c. Wherefore I praised the dead which are already dead, more then the living which are yet alive: yea better is he than both they which have not yet been, who have not seen the evil work that is done under the sun.* The words do clearly shew (S) that Solomon did think it better to be dead, and to be deprived of being, or to have alwayes wanted a being, then to be oppressed by the mighty, and to be without comforters; that is, than to have a miserable and a mournfull being.

(y) Hieron.
comment. in
Matt. c. 26
v. 24. Sim-
pliciter dictum
est, Melius
est non sub-
sistere quam
male subsi-
stere.

To this assenteth Sir Francis Bacon in his Colours of good and evill: Where against this Mathematicall position (as he calleth it) That there is no proportion between Something and Nothing, and that therefore the (T) degree of privation seemeth greater then the degree of diminution; he excepteth, That it is false in sundry cases, and amongst the rest in this, namely, when the degree of diminution is more sensitive then the degree of privation. In this case a totall privation is much better then a diminution. Hence these usuall forms of speech, *Better (V) eye out then alwayes ake; Make or marre, &c.* Some evils and pains (perhaps) either for their lightnesse, because they may be well endured, or for their shortnesse, because they are quickly over, are lesse then resolution into nothing; and a man had better for a while endure them then lose his being to be rid of them, because his being may afford him presently or afterward such and so many desirable good things as will more then recompence his pains: But when his pains are so many and violent that they leave him no other good then a poor being, or so pinch him that he cannot enjoy or joy in the goods that remain, it were a thousand times better for him to have no being. And such are the pains of hell; which for their

Sir Francis
Bacon's Co-
lours of
good and e-
vill, the last
Colours.

greatnesse are infinite, producing many miserable weepings and waylings and gnathings of teeth, all symptomes of intollerable griefs; and for their length, eternall: *The worm never dyeth, the fire is never quenched: but the breath of the Lord, as a river of brimstone, doth kindle it for ever.* And therefore it is incomparably better to cease to be, then to live in those torments, which cannot be equalled by any good which a being can make us capable of; much lesse by that poore little entitative good, which is all the good the damned do enjoy in hell.

This (X) sophistical evasion therefore and all others of the like sort notwithstanding, I doubt not but I may safely say, that the unavoidable damnation of so many millions cannot be absolutely and antecedently intended by God without the greatest injustice and cruelty, which may in no wise be imputed to God.

a Plut. De
superst. propo
sitione.

b Euseb. de
preparat. lib.
4 cap. 16
pag 161.

Edr. Gracol.
Enim vero, si

boni vestigi-
um in iis ul-

lum esset,
quamobrem

honorum ap-
pellationem

jure forti-
rentur, eos

uniquè cum
naturâ suâ

benignos ac
salutis omni-

um cupidos,
tum verò a-

mantis justi-

tiz, homi-

nimque studiosos ac
defensores esse oportere, &c.

c. Ibid. cap. 15. pag. 153. Non boni
sed malos fuisse demones, vel hæc ipsâ ratione confici existimo: Quicquid bonum est
prodesse solet; nocere verò contrarium. d. Prosp. ad Obvult. Vincent. resp. 3. Omnium
quidem hominum Deus creator est: sed nemo ab eo ideo creatus est ut periret; quia illi
est causa nascendi, alia pereundi.

* Plutarch speaking of the Pagans, who to pacifie the anger of their gods did sacrifice to them men and women, saith, It had been much better with *Diagoras* and his fellows to deny the being of a God, then confessing a God to think he delighteth in the blood of men. How much rather may we say. It were better to be an Atheist and deny God, then to believe or report him to be a (Y) devourer of the souls of men. The like argument is pressed by *Eusebius* against those cruell and mercilesse Gods of the Pagans; *Doubletsse*, saith he, if there were any footstep or spark of goodnesse in them, for which they might deserve to be called good, they would be disposed to do good, and desirous to save all men, they would love justice, and take a care of men. And being such, how could they delight in their slaughter? &c. Yea, he concludeth that they were *Devils or evill spirits*, and not Gods or good spirits; Because if they were good, they would do good; whereas those which are evill use to do hurt. I will therefore shut up my first reason with the speech of *Prosp. 1*; *God is the Creator indeed of all men, but yet of no man for this end, that he might be damned: The reason why we are created is one; and why we are damned, another.*

c. Ibid. cap. 15. pag. 153. Non boni sed malos fuisse demones, vel hæc ipsâ ratione confici existimo: Quicquid bonum est prodesse solet; nocere verò contrarium. d. Prosp. ad Obvult. Vincent. resp. 3. Omnium quidem hominum Deus creator est: sed nemo ab eo ideo creatus est ut periret; quia illi est causa nascendi, alia pereundi.

An Answer to the first Inconvenience inferred upon the decree of absolute Predestination and Reprobation.

Absolute Reprobation is (in the true sense of *St Augustine* and his followers) the eternall decree or act of Gods will, Not to contere upon some men his effectuall grace, Not to guide some men infallibly unto glory, but To permit them through their own voluntary default to live in sinne, and To determine their eternall torments in regard of their sinnes. All this put together doth not make God the *Prime, Principall and Invincible cause*, nay, it doth not make him any cause at all, in working the damnation of any one soul, no not of the soul of *Judas* himself. Not the *Prime* cause: For by negative Reprobation no man is adjudged unto hell-torments, otherwise then for his own foregoing sinnes. As for the imaginary antecedency of one act of the Divine volition or intuition unto another, because it is imaginary, and no such reall priority or posteriority of eternall acts to be found in God, there is no building of firm conclusions upon such a tottering foundation. And yet for further illustration of this point we adde, That as when a sovereign King considering two of his Subjects in wrapped in the guilt of rebellion, determineth in his minde that the one shall be freed the other hanged, it is not his determination, but the others rebellion, which is the prime and true cause of his hanging; though the Princes absolute will be the prime cause why he was not freed as well as the other: so God considering all mankind in wrapped in the guilt of *Adams* rebellion, absolutely determineth to free some both from their sinne and punishment, and as absolutely determineth not to free some others; and yet their own sinne and not Gods will was the prime cause of their being tormented, though

Gods was the prime cause distinguishing and determining who should be delivered and who should be condemned.

Whereas it is further objected, That absolute Reprobation is a *principall* and *invincible* cause of many mens damnation, in that it *maketh it necessary and unavoidable*; all this proceedeth from an erroneous and false imagination, That Gods absolute will of not producing such a good act or event is an invincible cause of producing the contrary evill act or event: Whereas this negative will of God is no cause at all of mans sinne or misery, but his own positive will is the cause both of his wickednesse and of his wretchednesse. He is the true and principall cause of any effect or event, who imployeth his faculties and indeavours to bring it into being; not he who onely resolveth not to hinder such evill effects, though he foresee they will come into being if he prevent them not. For first, this decree of negative Reprobation *tumbleth* no man down necessarily into the pit of

m *Prosper. ad*
Cap. Gall.
sent. super.
14.

destruction: *m* *Nam predestinatus perit infidelitate voluntaria non coacta.* Secondly, though this decree contain a deniall of that grace which effectually freeth men from sinne and so consequently from destruction, yet it containeth nothing which causeth effectually their impenitency, their infidelity and their destruction. *n* *Non est consequens, sicut putant qui*

n *Ad object.*
Vinc. resp.
15.

talia obijciunt, ut Deus, quibus poenitentiam non dederit, resipiscentiam abstulerit; & quos non levaverit, alliserit; cum aliud sit insontem in crimen egisse, quod alienum est à Deo; aliud, criminoso veniam non dedisse, quod de peccatoris est merito. Lastly, he is said to be invincibly drawn into sinne and plunged into perdition, who fighteth against sinne with all his strength, and striveth to avoid damnation, and yet by the overmastering power of another is thrust into the

the one and hurled unto the other. The consciences of the most wicked men in the world can tell them, that there is no such forcing power in Non-election or Reprobation. The non-elect angels (which are now devils in hell) cannot upon their Non-election charge God, that either their transgression or damnation was invincibly forced upon them, they indeavouring to escape it.

The Scriptures make man the onely cause of his own ruine: But the Scriptures teach not, That God by his absolute will of preserving some from ruine, and permitting others to runne-on unto their own ruine, is the invincible cause of any mans ruine. God hath given some creatures sufficient means to preserve themselves from ruine, whom notwithstanding by the decree of Reprobation he permitteth to procure and work their own ruine.

It is contrary to Gods nature causelessly and cruelly to afflict or destroy his creature: But it is not contrary to Gods nature to decree out of the riches of his mercy to bestow grace and glory infallibly upon some, and to decree out of the libertie of his will to permit others through their own voluntary default, by abusing such means of grace as are afforded them, to fall into eternall misery. And this is all which the decree of absolute Election and Non-election doth involve. Of the grace or benefit of Predestination Saint Augustine saith as much; *o* *Hæc gratia o Deo* *De Grat.* *predestinatos & secundum propositum vocatos ad Christi. 1.* *glorificationem perducit.* And for the deniall of this speciall grace, which we term Negative Reprobation, Prosper confesseth, That it is not the foresight of any iniquity in men which causeth this deniall: *p* *Nulla* *p* *De vocat.*

sunt tam detestanda facinora quæ possunt gratiæ arcere l. 1. c. 17. *donum.* And yet more expressely, *q* *Liberatur pars* *q* *ibid. c. 15.* *bonorum, parte pereunte: Et si hoc voluntatum meritis*

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voluerimus adscribere, ut malos neglexisse gratia, bonos elegisse videatur, resistet nobis, &c. Latet discretionis istius ratio, sed non latet ipsa discretio. Non intelligimus judicantem, sed videmus operantem: Quid calumnia, inur justitiae occultae, qui gratias debemus misericordiae manifestae? &c.

E It is not sound but blinde reason, which forbiddeth God to elect and passe-by according to the good pleasure of his own will, and bindeth him to proceed according to his eternall foresight of the good or bad actions of mans will. As for those tragicall exaggerations of *Resolving to create that he might torment, &c.* they are all beside the purpose, and must not drive us to deny that Apostolicall decision, *Miseretur cujus vult; & quem vult indurat.* And when they can shew us that Faith, Perseverance, or any quality or act of saving grace, was foreseen in *Peter and Paul*, and thereupon their following Election grounded, we will grant that antecedent infidelity in *Cain and Judas* was the cause of their negative Reprobation aswell as of their positive or punitive.

F As for the creating of any persons to the end or intent that they might be eternally tormented, we deny that the opposite decrees of absolute Election and Preterition, whether considered in angels or men, imply any such thing. It is true, that the Elect are severally created to the end and intent that they may be glorified together with their Head Christ Jesus: But for the Non-elect, we cannot truly say that they are created to the end that they may be tormented with the devil and his angels. For we may then say, God maketh such a thing for such an end, when he giveth the thing a nature and qualities fitted to such an end. Now no man is created by God with a nature and qualities fitting him to damnation. Nay, take every man as he is created by God, and he is a capable and fitted subject

subject for salvation: But, when he was at his best, so fitted, that he might runne himself into the pit of perdition. But neither in the state of his Innocency nor in the state of the fall and his corruption doth he receive any thing from God which is a proper and fit means to bring him to his damnation: And therefore damnation is not the end of any mans creation.

We say with *Prosper*, *Universos homines non ignoramus à Deo sigillatim creari; & de hac universitate cap. Gall. alios damnandos cum diabolo, alios regnaturos esse cum Christo. Quod ergo etiam hi creantur qui aeternae vitae participes non erunt, nulla est culpa Creatoris; qui naturae auctor est, non vitii quod natura contraxit. And again, Omnium quidem hominum Deus creator est: sed nemo ab eo ideo creatus est ut periret; quia alia est causa nascendi, & alia est perendi. Ut enim nascantur homines, conditis est beneficium; ut autem pereant, praevaricatoris est meritum.* *Resp. ad ramus à Deo sigillatim creari; & de hac universitate cap. Gall. alios damnandos cum diabolo, alios regnaturos esse cum Christo. Quod ergo etiam hi creantur qui aeternae vitae participes non erunt, nulla est culpa Creatoris; qui naturae auctor est, non vitii quod natura contraxit. And again, Omnium quidem hominum Deus creator est: sed nemo ab eo ideo creatus est ut periret; quia alia est causa nascendi, & alia est perendi. Ut enim nascantur homines, conditis est beneficium; ut autem pereant, praevaricatoris est meritum.*

God created some Angels not-predestinate unto eternall life whom he foresaw would run themselves upon the rock of eternall death; concerning whom he decreed absolutely to permit their Apostasie, and to damne them for their Apostasie: and yet no man that understandeth what he saith, will say that God created them to the end he might torment them. There is the same reason of Non-election or Non-predestination of men; and it is as much against sound reason to say, that their Non-election inferreth, that God created them to the end he might damne and torment them.

The root from whence this grosse mistake springeth is this, That some falsely conceive, that God in the decree of Reprobation or Non-election doth by as effectual means intend to bring men to their damnation as in the decree of Election he intendeth

to bring others to salvation. But the thing is farre otherwise: salvation is a benefit undue to any man: therefore God may absolutely intend the bestowing of it upon any man, and the withholding it from any man: But damning or torturing of men in hell is a punishment: and therefore the inflicting thereof cannot be intended but with relation to a fault. Again, the means whereby men are brought to salvation, are *bona & dona gratuita*; and therefore they must be derived unto us by an influence and effectuall operation of God: But the means whereby men are carried unto damnation, are *mala spiritalia & voluntaria*, they are their own defective, and depraved actions; and therefore they are not means whereby God directeth them unto their damnation (who cannot be the Author of any sinfull act or defect) but they are the misdeserts which God permitteth them to fall into, and in the due punishment whereof he intendeth to exercise his justice. No cruelty therefore in the decree of Non-election or negative Reprobation.

God never resolved upon the eternall destruction of an innocent soul: But God resolved to permit some of those Angels and men whom he created innocent and righteous, to do that which procured their own destruction; and he resolved to preserve some others from procuring their own destruction, and infallibly to bring them to the state of glorification. And unto these different decrees we give the different names of *Election*, *Preterition* or *negative Reprobation*.

To Elect or Not-elect is an act of Gods *Sovereigne power* and absolute liberty; but To crown or damne is an act of *Judiciary power*, and proceedeth according to the renour of the revealed Gospel. The one he doth, not taking mens different actions for the ground thereof

thereof: the other he doth according to mens different actions.

The Goodnesse of God is as it were a firme tie upon him, to do no man injustice: but it tieth him not in *beneficiis gratuitis*, to do all the good unto every singular man which he could do without any violating of his Justice. He that shall avouch, that God could not have elected *Cain* or *Judas* unto glory, by pre-preparing for them effectuall grace, *without wronging of his Justice*, maketh Election and Non-election to be necessary and not free acts in God. For the perfection of the Divine nature is such, as necessarily excludeth a clashing of any of his Attributes one against the other. And therefore if God should have *wronged his Justice* if he had not predestinated *Peter*, his Predestination was not an act of mercy but of necessary justice: And if God could not have predestinated *Judas* without plain *wronging of his Justice*, then the Preterition or Reprobation of *Judas* was not an act proceeding from that liberty which God useth in the eternall preparation and temporall donation of his supernaturall benefits, but from such a necessary determination of the Divine will as could not do otherwise. I am sure this is new Divinity; and I think it is untrue. The generall goodnesse of God unto all is sufficiently shewn by doing good unto all, and by wronging none: but it bindeth him not either to do or to intend the same measure of mercy unto all. He may therefore without any prejudice to his Goodnesse, in speciall mercy prepare for some from everlasting, and in time bestow upon them, that grace which he knoweth will and intendeth should infallibly bring them unto glory: This we call his decree of their Election. He may also without any prejudice to his Goodnesse or Justice, out of the libertie of his own will absolutely

absolutely resolve not to prepare nor bestow upon some men that grace which he knoweth would bring them unto glory ; and may further justly decree to permit such to fall into those sins which he knoweth will deserve and for which he decreeth to inflict upon them eternall torments : And this we call Non-election or negative Reprobation.

As for that wilde fancy of *providing* for any men *their eternall misery*, and that *from everlasting*, and *before he thought of making them*, or *bestowing any good upon them*, we hold absolute Election and Reprobation, and yet utterly disclaim it. First, because it lieth not upon God to provide means for mens damnation, these springing from their own free and defective will. If he by the effectuall grace prepared in Predestination do not furnish them with the infallible means of salvation, they will voluntarily and infallibly furnish themselves with the means of their damnation, as the example both of Angels and men non-elected doth clearly prove. Secondly, that conceit of *Before* and *Behinde* in the everlasting decrees or cogitations of God hath no solid or reall truth in it. The immanent acts of Gods will and understanding are not one before and another after, as ours are which proceed upon discourse ; though in things willed and seen there is *Before* and *After*, *First*, *Second*, *Third*, according to the nature of dependence. Last of all, no instant can be assigned in eternity, when God thought of *providing misery for his creature*, excluding the cogitation of *bestowing any good upon it*.

H For the objection of *Slaughtering beasts without injustice*, we grant it is of no force to prove that God may appoint many to be tormented in hell without all respect unto sinne : because the Slaughtering or Saving of beasts alive is no act of justice or injustice ; but

but the Crowning of men in the Kingdom of glory is an act of remunerative justice, and the Tormenting in hell an act of vindicative justice : and therefore both the one and the other are exercised according to that rule of remuneration and vindication whereunto God hath tied himself in his word. But to decree the infallible bringing of some angels and some men unto eternall glory, and to decree the infallible permission of others to fall into the desert of damnation, and thereupon to fore-appoint their eternall punishment in hell, is consonant to the justice of God, and to the doctrine of Predestination and Reprobation, as it is delivered in the Scriptures, explained by S. Augustine and other orthodox Fathers and Writers of late time, and allowed by our Church.

If any man think that Non-election or negative Reprobation implieth, that some men were made to be tormented in hell for Gods absolute pleasure, and not for their own sinne, he is in a foul error. God made all things for himself, and for the illustrating of his glory. And he eternally saw that he could illustrate his glory in most excellent manner, by making all men capable of salvation, and yet by permitting some men to incur damnation. This he eternally and absolutely decreed to do, by preparing speciall grace for some, and bestowing it upon them in due time he infallibly worketh their salvation : and these onely in Scripture are tearmed *men predestinated* or *elect*. And on the contrary, by not preparing and not bestowing effectuall or speciall grace upon others, they do wilfully and willingly work their own damnation and destruction : And these we call *not-elect*, *not-predestinated*, or (in the most harsh tearm) *reprobated*.

This doctrine taketh away all boasting in themselves from those which are saved ; because it was Gods

Gods speciall grace mercifully and eternally prepared for them, and not their speciall goodnesse eternally foreseen, which caused their salvation. It taketh away also all pretence of murmuring against God, or traducing him as unjust and cruell. For no man is to be condemned upon this evidence, Because he was a man not-elected; Because he was a man unto whom speciall grace in the riches and height of Gods mercy was not afforded; but, Because he is convicted to have been sinfull and wicked, and out of his own free-will partly to have resisted and repelled the good motions of the Spirit of grace which were vouchsafed him, and partly to have abused those initiall gifts of supernaturall grace which God hath actually conferred upon him.

And as for *Calvine*, who both whilest he lived and since his death hath been slandered to have been a defender of this position, *Deus maximam mundi partem nudo puroque voluntatis sue arbitrio creavit ad perditionem*, hear what he saith for himself, *Et si quid totibus*

Vide Calv. De occulta Dei prov. 1^o pag. 735. *mano generi futurum esset Deus ab initio decrevit, hæc tamen loquendi ratio nusquam apud me occurret, FINE M*

CREATIONIS ESSE ÆTERNUM INTERITUM. And in the same treatise he granteth, that both Angels and men were destinated to destruction

** pag. 737.* ** futura defectionis respectu.* If therefore any writers amongst the Protestants have made the Creation of the Non-elect a means by God himself subordinated unto their damnation, and the Damnation of such an end desired and aimed at by God, and consequently the means of mens damnation (namely sinfull corruption and voluntary Rebellion) procured or wrought by God as the author thereof; they deserve rather to be branded then patronized by any judicious Divine. Yet it becometh orthodox Divines to be carefull as well in maintaining the free and speciall mercy of God

God in giving faith, repentance and perseverance to the Elect, as in maintaining the Justice of God in the punishment and damnation of the Non-elect. The defenders of conditionate Predestination may suppose they clear themselves well in the latter; but we are sure they stick in the Semi-pelagian briers as concerning the former. For if God upon the foresight of mens faith and perseverance be induced to predestinate them, Gods Predestination is no cause at all of faith or perseverance or any saving grace, this prevision not causing things, but supposing them as already produced by other causes.

To dispute what God may do by his absolute sovereignty, is for the most part a fruitlesse disputation; especially in questions concerning his dealing with mankind: wherein having revealed in his word what he will do, and by what rule he will proceed, it is certain that now he can neither *annihilate* a sinner, nor *torment* a righteous man *in bell*, onely *to shew his sovereignty*. Not that he wanteth power or strength to do either the one or the other, but because his constant and immutable will hath decreed that sinners shall be tormented and not annihilated, and that righteous men shall be crowned not tormented. It is therefore utterly denied, that the absolute decree of electing some and not-electing othersome containeth in it an antecedent decree *to inflict an infinite evil upon any guiltlesse creature.*

This problematical question is needlesse amongst those who so hold absolute Predestination and Reprobation, and so reject conditionall Predestination and Reprobation grounded upon the foreseen acts of mans free-will, that withall they hold the decree of damnation, whether of Reprobated angels or men, alwayes to carry a just respect unto their future corruption and rebellion. *Calvin* (howsoever ranked by this

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Author) was plainly of this judgment: his words will shew it; *¶ Cùm de predestinatione sermo habetur, inde exordium esse constanter semper docui, atque bene doceo, jure in morte relinqui omnes reprobos, qui in ADAM mortui sunt ac damnati; jure perire, qui natura sunt iræ filii: ita nemini causam esse cur de nimio Dei rigore queratur, quando reatum in se omnes inclusum gestant.* And lest that old cavill should be revived, That God appointed the reprobate unto their damnation before he considered them as lying dead in sinne and corruption, *Calvine* doth in this also clear himself, and subscribeth to the opinion of *S. Augustine*; *² Augustinum ridet [Pighius] ejusque similes, hoc, est, pios omnes, qui Deum imaginantur, postquam universalem generis humani ruinam in persona Adæ præseverat, alios ad vitam alios ad interitum destinasse.* We leave therefore those to wrangle amongst themselves, who think that God may without crossing his declared will, for his mere pleasure either annihilate an innocent man or torment him in hell. I perswade my self that neither the one nor the other can stand well with the goodnesse of God, as in the word it is made known unto men.

For the question it self, Which is better for any man, Annihilation or Torment, it carrieth a double impropriety of speech; first, in that it supposeth some kinde of eligible goodnesse in things which rightly considered have none at all. For neither to be annihilated nor tormented have any goodnes at all in them for him who is supposed to chuse the one before the other. Again, *non entis nulla affectio*: and therefore annihilation cannot be said to be good or bad, better or worse for any man; since all these terms require a subject or person in whom they must be verified, which by annihilation is become nothing.

L For our Saviours speech; It is according to the vulgar

vulgar manner, who, when they see a man extremely mischievous or miserable, use to say, *It had been happy for such a man if he had never been born.* And in the opinion of some good writers both ancient and modern, the words of our Saviour give no just occasion to raise a curious controversie concerning the Goodnesse or Betternesse of Annihilation and eternall Damnation. *• Euthymius and Hieronymus interpret the words, IF HE HAD NEVER BEEN BORN, If he had perished in his mothers womb.* And *Cajetane, Bonum erat Judæ si natus non fuisset, quia mortuus in utero incurrisset solam penam damni, &c.* These words in this sense concerne not absolute Annihilation, but Abortion, much like those of *Job*, Chap. 3. ver. 11, 12, 13, 14. The question here then is not, Which of the twain is better or greater good; but, Which is the lesser of the two evils. And yet in this sense it is improper to say annihilation is the lesser evill, because it leaveth no subject wherein good or evill can be received. *To be nothing* is not more desirable then *To be in hell*: Both of them are extremely hatefull, and have in them *nullam rationem bonitatis aut appetibilitatis.*

It is as much as if Christ had said, When *Judas* shall feel the eternall misery whereinto he shall be plunged, he will break out into that impossible wish, *O that I had never received a being!* If such a wish could take place, no degree of goodnesse or happiness could thereby accrue unto the person, because the person thereby is made nothing.

This Scripture will import thus much, That whereas *ablatio mali* hath *rationem boni*, the condition which removeth the greater evill is to the intellective appetite more welcome or desirable. Now the greatest evils imaginable, are, To be stained with sinne eternally, To be eternally subject to the wrath of God for sinne, and, To be eternally tormented for the same.

*a Bar. tom.
4. lib. 2. cap.
11. p. 45.*

M

N

same. A tormented soul therefore cannot upon a deliberate election desire to have never been, which it apprehendeth as merely impossible; but it may in a passionate wish preferre the condition of not being before the condition of such a wofull being. And the reason hereof is, because mans understanding doth not onely conceive *ens & bonum natura*, but *ens & bonum rationis*. And thus though Not-being or Annihilation after being received, contain in them no positive or naturall goodnesse for which they can be desirable, yet they may be represented to the understanding as negations or ablations of the greatest evill, and so *per accidens* they may be wished rather then lying under those eternall evils before mentioned. But if in cogitation we separate the infinite evill of Sin and of the Divine Hatred, and should leave a man under never so great torments, Annihilation were in right reason to be conceived a greater evill then those torments: neither ought a man to desire the losse of his being (in which many benefits both corporall and spirituall are involved) to escape the sense or pain by not being, which is a total deprivation of all Gods benefits, and an abolition of the person who desireth it.

Atheists and Epicures, who believe no such thing as the Immortality of the soul, or enduring eternall punishments after death, will scoff and laugh at the question it self, and will be neither encouraged nor discouraged which way soever it be decided. Yet it is discretion in Divines so to temper their disputations that they give no occasion unto any of slighting or extenuating the infinite misery of hel-torments, which no understanding of man conceiveth unto their full height.

Those who defend the state of man in Hell-torments to have more good in it, then the estate of Not-being or Annihilation, ground themselves upon

Vide Rationem Devotionis Dei, disp. 34. §. 3. n. 16 p. 620.

O

upon this main reason, That *Ens & Bonum convertuntur*, and whosoever retaineth a being is not onely capable of good, but is actually indowed with some good; whereas that which is resolved into nothing, is neither indowed with any good, nor capable of the least good. And it is indeed *abusiva comparatio* to say, that Judas never created, or after his creation annihilated, is in a better case then Judas eternally tormented; because Judas never created, or Judas annihilated, cannot be compared with Judas existing, either in happinesse or unhappinesse. The former Judas is onely a feigned imagination in the brain, and hath no reality answering the name of the person: the latter Judas is a reall subsistent person, capable of reall happinesse or misery. *Non sunt comparabiles res quae non sunt ejusdem generis. Omne comparabile est univocum.* Judas being is a true man, but Judas annihilated whom they put in the other scale of comparison, is neither man nor creature, but a nicere nothing clothed with an empty name.

I make no question but the damned wish many things impossible, and amongst others (it may be) their own annihilation: not because they conceive the state of annihilation to be capable of good or bad, of better or worse, but because they conceive their present estate to be so bad, that the freeing them from the evils wherewith they are oppressed (upon what terms soever) would make it somewhat better: So that their perplexed understanding conceiveth themselves (and that truly) to be in an extreme miserable condition; and thereupon conceiveth (but falsely) that themselves should be in a better case were they once annihilated, whereas then themselves should no more be themselves, and therefore be no subject of more or lesse misery.

There is great difference betwixt death and annihilation.

F

Q

nihilation. Some dead man may properly be said to be in a better case after his death, than he was whilest he lived: thus it fared with Lazarus; and thus it would presently have fared with Job, had God parted his soul from his body. But no annihilated man can properly be said to be in a better case than he was before; because a Better being supposeth some being which Annihilation contradicteth.

Had God yeelded unto Jobs passionate wish, the comparison would not have stood betwixt his Being and Not-being, but betwixt his being miserably vexed in one state, and his Being acquit from those vexations in another.

Though the Being of any thing is a kind of goodnesse, and the foundation or receptacle of all other good, yet take Being *Præscindendo ab omni superaddita bonitate*, and burthened with all sorts of evill, and then there is in it no motive unto appetibility for a reasonable creature. This is clear in those external things which we possesse and use. If a mans horse have the mere goodnesse of Being left him, and be troubled with manifold incurable diseases and perpetuall lamenesse, the owner rather desireth his not-being than his so-being. It is clear also in a mans bodily members; for no man is so in love with the bare Being of a leg or an arm, but if it want the goodnesse of strength and motion, and be affected with the evils of rottennesse and extreme anguish, he would rather chuse to loose the Being of those members, than to hold them under condition of a perpetuall and so ill affected Being. And to come to the soul it self, the mere Being thereof *in rerum natura*, utterly and eternally separated from the naturall and supernaturall Wel-being thereof, and burthened with the evils of sinfull pollution, of the Divine detestation, and of the hellish vexations, is

not

not nor cannot be presented unto the understanding and will of a damned man as an object lovely or desirable. It is likely enough therefore, that all the damned are weary of their Being, and wish rather their Not-being: yet even to them in their wofull estate, Not-being is not *per se* and properly the object of their desire, but onely *per accidens*, in as much as the removall of evils hath *rationem boni*; and this they conceive will be effected in their annihilation. And the very ablation of evils is not properly and primarily desirable for it self, but it is desired out of a love to those opposite good things whereof those evils have deprived a man: As he that desireth to be freed from sicknesse, is properly in love with the Being of health, improperly with the Not-being of sicknesse: for that which hath no being cannot have a good being; and that which hath no kind of good being considerable in it, hath no power to draw the will to affect it. It is not therefore simply Not-being which any damned & tortured man preferreth and electeth before Being, but it is Not-being in pain and torments which he preferreth before Being in pain and torments. This is it which Saint Augustine intended in saying, *Si quis dixerit, Non esse bitr. 3. 6. quam miseram me esse mallet, respondebo, Mentiris.*

It is better and more eligible to be in torture or pain for a little time than for a long time: But Not-being in it self, is neither *bonum* nor *melius*, nor *eligibile* nor *eligibilius*.

Men who kill themselves, do it out of an opinion that thereby they shall attain a lesser degree of miserable being; not out of desire of no being. It is also the abolition of all good, and of that good which all creatures strive to retain, namely, their being. Torment in hell, with the concomitant evils, is the greatest evill or misery that can befall a reasonable

F a

creature:

creature : yet it is improper to say, that Not-being is a lighter and lesser evill, since Nothing is neither lighter nor heavier, neither good nor bad.

s If this be a good collection, it had been better not onely for the wicked, but for many of Gods Saints, to have wanted a Being. As for death, it is a privation of bodily life and bodily pain, but it is no absolute privation of the being either of body or soul.

T The sense of the degree of Diminution, and the not-sense of a totall deprivation, maketh an impatient man rather wish the latter than the former : but notwithstanding in judgement of right reason the totall deprivation may be the greater evil.

That which is made better than formerly it was, must be bettered by adding some perfection thereunto which formerly it wanted, or by taking some imperfection from it, wherewith formerly it was incumbered ; and in both changes the subject must remain : Now Annihilation or Not-being bringeth no perfection to any man, nor taketh any imperfection from him, but it taketh him quite away frō being the subject either of good or evil : and therefore it cannot give a true denomination of being better or worse.

As for the rule, *Melius est esse, quam non esse* ; it is most certainly and universally true. For otherwise God would never from *Non-esse* or out of nothing have produced all things which are into that Being or *esse* which they have, neither would he preserve the *esse* of men damned. Yet we confesse with all, that this or that particular person may be through his own default under so many evils contrary to his Wel-being, that he may fanſie a Not-being more eligible for him than that lamentable and wofull Being wherein he subsisteth. I call this a fantastick rather than a reall and true election. For if such a man should be asked, What is it which

you

you have preferred in your choyce : he must answer, Nothing. *c Nam qui eligit non esse, profecto se nihil eligere, etiamsi hoc nolit respondere, convincitur.* *c Aug. de lib. arb. l. 3. c. 8.* Not-being therefore is but out of a mere deceived fanſie of the man in torment conceived to be it which he preferreth before Being : whereas in deed and truth it is (as Augustine speaketh) *d naturale desiderium quietis*, which is the desirable object the will of a damned man longeth for, and not the state *omnimoda defectionis* or *annihilationis*. Now he that desireth his ease or quiet, doth not aim at a Not-being, but at a Not-being-tormented. *e Ibid. Nam quod quietum est, non est nihil; imò magis est quam id quod inquietum est.*

Though we hold it an abusive comparison to say, Judas is better when he hath no being, than when he hath an ill being ; yet because evils are measured by the degrees of the opposite good things whereof they deprive men, and supernaturall good things, such as are the fruition of God and heavenly joyes, are infinitely better than the fruition of naturall Being ; we must needs judge the privation of supernaturall well-being, which consisteth in being eternally banished from the beatificall presence of God, and eternally tortured in hell, to be a greater evil than the losse of our naturall Being. If therefore God should put it to the choyce of Judas, or any damned man, and say, Choose whether thou wilt have me abolish thee into nothing, or continue thy being as it is, in the state of sinne, and thy person as it is, in the state of enmity with me, and thy body and soul in the state of endlesse torments ; I think he would & should rather choose abelishment, annihilation or Not-being, than continuance of being so hateful a person unto God, and so sinfull and wofull a person in himself. And this is it, and all which may be inferred from the wordsof S. Hierome, or of our Saviour.

V.

For all that a wise and patient man would thinke it better to have both his eyes alwaies aking then to have both quite put out.

If the comparison of *better* and *worse* be put to the disordered judgement and will of the damned person, who looketh onely at himself, no doubt but he will judge that best which maketh most for his own ease: But if *better* and *worse* be considered with respect of the true judgement of God, Judas his being tormented is better then Judas his Not-being. And if Judas himself in his choice of being or Not-being had a wel-ordered will, his Being (though in torment) would seem better, wherein he serveth to illustrate the glory of Gods power, truth and justice, then his Not-being, wherein he can be usefull or serviceable to no good end. Not-being cannot be the scope of regulated election: for *quod quisque recte eligeret apperendum, cum ad id pervenerit, necesse est melior fiat: malior autem esse non poterit, qui non erit. Nemo igitur recte potest eligere ut non sit.* It is therefore onely *amor inordinatus proprii boni*, which maketh a damned person preferre Not-being before being in pains and eternall torments.

X.

Whatsoever be determined concerning the problematicall question it selfe; I willingly grant, that God had never such an *absolute antecedent intent* of damning millions of innocent men as this authour chargeth the Supralapsarians withall. And I further adde, That those who imagine the decrees of Predestination and Reprobation to be *secundum nostrum modum intelligendi* before the decree of permitting, and consequently before the absolute prevision of mans sinne, doe easily clear themselves from this accusation, as hath beene already shown. Paulus Fari-
luit quidem Deus non beatificare Indam, sine ulla re
specu

g. Schol. vrb.
cap. 27. p. 48.

specu peccati; tamen non habuit voluntatem infligendi poenam, nisi propter peccata, quae in eo previdit. And he sheweth there, that many School-men have imbraced this opinion.

He who in regard of Gods eternall and absolute decree of electing whom he pleaseth, and not-electing whom he pleaseth to passe-by, shall terme God a devourer of those souls whom he permitteth to fall into eternall misery through their own default, neither speaketh nor thinketh so reverently of God as he should. God delighteth not in the slaughter of any man; but God willet the just punishment of many men. God is willing to save all men, if they repent and believe. And God hath an absolute will of working repentance and faith in some men, and so of working their salvation. Were God thus desirous to save all men, he were not absolutely happy, for he wanteth part of his happinesse that wanteth his desires.

Too much pains hath been taken to prove a conclusion, which those who hold absolute Predestination and negative Reprobation may as safely grant as those who hold conditionall upon the foreseen good and bad acts of men; which Prosper himself opposed as a Semipelagian error, and our Church hath alwaies rejected.

Treatise.

SEcondly, this opinion (A) chargeth God with mens sinnes on earth; and maketh him the Authour, not of the first sinne onely that entred by Adam into the world, but of all other sinnes that have been, are or shall be committed to the worlds end: No murders, robberies, rapes, adulteries, insurrections, treasons, blasphemies, heresies, persecutions, or any other abominations whatsoever, fall out at any time or in any place, but they are the necessary production of Gods Almighty decree. The Scriptures, I am sure, teach us another lesson. Thou Psal. 54.
 art not a God (saith David) that hath pleasure in wickednesse.
 And

F 1.

And

Esay 66. 4.
Iam. 1. 13,
14.

And the Prophet Esay telleth the people that when they did evil in the sight of the Lord, they did choose the things which he would not. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted when he is drawne away with his own concupiscence. And S. Iohn having referred all the sinnes of the world to three heads, the lust of the flesh, the lust of the eyes, and the pride of life, telleth us that they are not of the Father, but of the world. To which speeches let me adde the speech of Syracides, though not of the same authority; Say not thou, It is through the Lord that I fell away: for thou oughtest not to doe the things that he hateth. Say not thou, He hath caused me to erre: for he hath no need of the sinfull man.

Ecclus 15.
12.

Pious Antiquity hath constantly said the same, and pressed it with sundry reasons: Some of which are these that follow. If God be the authour of sinne, then

1 He (B) is worse then the devil, because the devill doth onely tempt and perswade to sinne, and his action may be resisted: but God (by this opinion) doth will and procure it by a powerfull and effectuell Decree, which cannot be resisted. This is Prosper's argument; a Who to some objecting that by Saint Augustines doctrine, when Fathers defile their own daughters, and mothers their own sonnes, servants murder their masters, and men commit any horrible villanies, it cometh to passe, because God hath so decreed; answereth, that if this were laid to the devils charge, he might in some sort clear himselfe of the imputation: b because though he be delighted with mens sinnes, yet he doth not he cannot compell them to sinne: c What a madnessse therefore is it to impute that to God which cannot justly be fathered upon the devil?

2 He cannot be a punisher of sinne: For none (C) can justly punish those offences of which they are the authours. This is Prosper's argument too; d It is against reason to say, that he which is the damner of the devill, would have any man to be the devils servant. This reason Fulgentius useth likewise; e Illius rei Deus ultor est, cuius autor non est, God is the avenger of that of which he is not the authour. Tertullian also before them hath said, f He is not to be accounted the authour of sinne, who is the forbiddor, yea the condemner of it.

3 He cannot be God; because he should not be just, nor holy voluntarium credendus est esse generator? d Prosp. resp. ad object. 4. Vincens. Infamino & contra rationem est, dicere, damnatorem diaboli & ejus famulorum velle diabolo servari. e Fulgent. lib. 1. ad Monim. c. 19. f Tert. l. 2. cont. Marcion. c. 9. Ne idem habendus est delicti autor, qui invenitur interdictor & condemnator.

a Prosper
resp. ad obj.
11. Vincens.
b Quia et si
delectatus
est furor
peccantium,
probari ra-
men se non
intulisse vim
criminum.
c Quia ergo
insipientia,
quaque de-
mentia defi-
nitur, ad Dei
referendum
esse consili-
um, quod nec
diabolo in-
notum ascri-
bi potest, qui
in peccanti-
um flagitiis
illicebat
adjutor, non

nor the Judge of the world, all properties essentiall to God. And this is S. Basils reason, who hath written a whole Homily against this wicked assertion: g It is all one, saith he, to say that God is the authour of sinne, and to say he is not God.

g Basil. homil.
quodd Deus
non est, &c.
Tantumdem
est Deum as-
serere esse au-
torē peccati,
& negare esse
Deum.

Upon these and the like considerations I may well conclude, That the opinion which chargeth the holy God with the sinnes of men, is neither good nor true. But this opinion doth so. For albeit the writers that have defended it (Piscator and a few more of the blunter sort excepted) have never said directly and in terminis, That God is the cause of sinne; yet have they delivered those things from which it must needs follow by necessary consequence, that he is so. For they (D) say,

1 That as the decree of Reprobation is absolute, so it is inevitable: Those poore souls which lie under it, must of necessity be damned: h It is (saith Marlorate) a firm and stable truth, That the man whom God in his eternall counsel hath rejected, though he do all the good works of the Saints, cannot possibly be saved.

h Marlor.
Comm. in
Job. 15. v. 2.
Stat igitur
firma sen-
tentia, quem-
cunque Deus
ante condi-
tum orbem
elegerit, eum
non posse
perire; quem
vero rejce-
rit, eum non
posse salvari,
etsi omnia
sanctorum
opera fece-
rit: usque ad
eum irretra-
stabilis est
sententia.

2 That without (E) sinne this decree of Reprobation cannot be justly executed. i God (saith Piscator) did create men for this very purpose, that they might indeed fall: for otherwise he could not have attained those his principall ends. He meaneth the manifestation of his justice in the damnation of Reprobates, and of his mercy in the salvation of the Elect. Maccovius also saith the same: k If sinne had not been, the manifestation of justice and mercy (which is as much to say, as the damnation of Reprobates) had never been.

i Piscat. l.
cont. Schafm.
pag. 29. The-
27. Deus
hoc consilio
condidit ho-
mines ut re

3 That therefore God decreed that Reprobates should unavoidably (F) sinne, and sinne unto death, that his eternall ordinance might be executed, and they damned: l We grant (saith Zanchius) that Reprobates are held so fast under Gods almighty decree, that they cannot but sinne and perish. A little after he saith, m We doubt not therefore to confesse, that there lyeth upon Reprobates, by the power of their unchangeable reprobation, a necessity of sinning, yea, of sinning unto death without repentance, and consequently of perishing everlastingly. Calvin also saith, that Reprobates obey not the Word of God, partly

ipsa laborentur: quippe cum nisi hac ratione pervenire non potuerit ad fines illos suos principales. k Maco. disp. 17. p. 11 Locus misericordiae & iustitiae manifestandae nullus fuisset futurus, si peccatum non exstiteret. l Zanch. lib. 5. De nat. Dei, c. 2. De prad. st. part. 4. Resp. ad post. arg. prope finem. Damus reprobos necessitate peccandi, eoque & pereundi, ex hac Dei ordinatione constringi, atque ita constringi ut nequeant non peccare atque perire. m Non dubitamus itaque confiteri, ex immutabili reprobatione necessitatem peccandi, & quidem sine resipiscencia ad mortem usque peccandi, eoque & poenas aeternas dandi, reprobis incumbere.

through

Calvin. l. 3.
Inst. cap. 24.
Sect. 14. In-
scrutabili
Dei iudicio
suscitati sunt
ad gloriam
ejus sua
damnatione
illustran-
dam.

Pisc. Resp. ad
Dupl. Vorst.
part. 1 pag.
220. Repro-

bi ad utrum-
que hoc ma-
lum à Deo
precise de-
stinati sunt,
ut in eter-
num punian-
tur, & ne-
cessario pec-
cent, & qui-
dem ideo
peccent quò
justè puniri
possint.

p Calvin. Inst.
l. 1. c. 17. Sect.
11.

q Ibid. cap.
18. Sect. 1.

Quod nihil
efficient
homines nisi
arcano Dei
nutu, nec
quicquam
deliberando
agere nisi
quod ipse
jam apud se
decreverit, &
arcanà sua
directione
constituat,

innaneris & claris testimoniis probatur. r *ib. Sect. 2.* Et certè nisi intus operaretur
in mentibus hominum, non rectè dictum esset, auferre labium à veracibus, & à senibus
prudentiam, &c. f *Inst. lib. 1. c. 4. Sect. 3.* Ad exsequenda sua iudicia per ministrum
sua sua Satanam, & consilia eorum destinat quo visum est, & voluntates excitat, &
conatus firmat. r Quia perditum Deus volebat, obstinatio cordis Divina fuit ad rui-
nam preparatio.

through the wickedness of their own hearts, and partly because
n they are raised up by the unsearchable judgement of God to illustrate
his glory by their damnation. I will end this with that speech of
Piscator; o Reprobates are precisely appointed to this double evil, to be
punished everlastingly, and to sinne, and therefore to sinne that they
might be justly punished.

4 That as he hath immutably (G) decreed that Reprobates
shall live and die in sinne, so he procureth their sinnes in due
time by his Almighty hand, partly by withdrawing from them
grace necessary for the avoyding of sinne, and partly by moving
and enclining them by his irresistible and secret workings on
their hearts to sinfull actions, p Calvin saith, that devils and
reprobate men are not onely held fast in Gods fetters, so as they
cannot do what they would, but are also urged and forced
by Gods bridle *ad obsequia præstanda*, to doe as he would have
them. And in the next Chapter these are his words, q *That*
men have nothing in agitation, that they bring nothing into action,
but what God by his secret direction hath ordered, is apparant by
many and clear testimonies. In the Section following he saith,
r *And surely unlesse God did work inwardly in the minds of men,*
it would not be rightly said, that he taketh away wisdom from the
wise, &c. In those two Chapters that which he mainly driveth
at, is to shew, that God doth not onely behave himselfe pri-
vately in procuring the sinnes of men, but doth also put forth
powerfull and positive acts in the bringing of them to passe.
And in his second Book and fourth Chapter, after he had said,
that God may be said to harden men by forsaking them, he
putteth in another way by which God hardeneth men, and
that (he saith) commeth a great deale neerer to the propriety of
the Scripture-phrases, namely by stirring up their wils: ' God
doth not onely harden men by leaving them to themselves,
but by appointing their counsels, ordering their deliberations, stirring
up their wils, confirming their purposes and endeavours by the mini-
ster of his anger, Satan. And this he proveth by the worke of
God on Sihon King of the Amorites, Deut. 2. 30. and then
insinuateth the end too why God thus hardeneth men in
their wicked courses, which is, That he might destroy them;
r *Because God intended his ruine, he prepared him for it by his in-*
duration.

The

The summe of all these propositions is this; God who from
all eternity appointed many miserable men to endlesse and un-
avoydable torments, decreed for the bringing about of their
intended ruine, that they should without remedy live and die in
a state of sinne: and what he thus decreed from everlasting, he
doth most powerfully effect in time, so governing, over-ruling,
and working upon the wils of those reprobates, that they have
no liberty or ability at all in the issue of avoyding their sinnes,
but must of necessity commit them. Thus they teach: And
therefore by just consequence they make God the authour of
sinne; as it will plainly appeare by these following consi-
derations.

I. It is ordinary to impute sinne to those who have not so
great a hand (H) in the production of it as hath the Almighty
by the grounds of this opinion. For,

1. The devil is called a *father of lies*, John 8. 44. and by the
like reason, of all other sinnes; and therefore he that commit-
teth sinne, is said to be of the devil, and to be a child of the devil,
1 John 3. 8, 10. and sinne is called a *work of the devil*, which
the sonne of God appeareth to loose, verse 8. And why is the devil
so called, but because he doth egge and allure men by inward
suggestions and outward temptations to fall into sinne? This
is all he doth or can do. But God doth much more, if he
necessitate and by his decree first, and next by his powerfull
and secret working in the souls of men, determine their wils
irresistably to sinne. For to determine, is infinitely more then
barely to perswade; for as much as sinne must needs follow
the determination, but not the perswasion of the will. God
is therefore a truer cause of sinne (by this doctrine) then the
devil.

2. Wicked men are esteemed authours of their own offen-
ces, because they plot, purpose, choose and commit them, and
are immediate agents in the acting of them. But God (by
this opinion) doth more: For he (1) over-ruleth the pro-
jects and purposes of wicked men, and by an uncontrollable
motion proceeding from an immutable Decree, carrieth
all their deliberations, resolutions, choyses and actions
precisely that very way; so as they cannot choose but doe
as they do, whatsoever they may think to the contrary.
They have indeed *potentiam in se liberam*, a power in it self
free to choose what they refuse, or to refuse what they choose,
to determine themselves this way or that way as liketh them
best; but they have not *liberum usum*, a free use of this their
power. God doth determine their will before it hath deter-
mined

Opera
magis perti-
nent ad im-
perantem
quàm ad ex-
equentem.

mined it self; and maketh them doe those onely actions which his omnipotent Will hath determined, and not which their wills out of any absolute Dominion over their owne actions have prescribed. More rightly therefore may God be called the Authour of all those offences: for deeds whether good or bad, are owned more truely by him that over-ruleth them, then by the servile instruments that onely execute and doe them.

3. Wicked counsellors (K) and they who allure and advise men to sinne, are accounted by God and men to be the causes of those sinnes to which they are the perswaders, and have been punished for those misdeeds which others through their instigations have committed. Jesabel Ahabs wife was reputed and punished as the murderer of Naboth, because she counselled and contrived the doing of it, as we may see, 1 Kings 21. 23, 25. But what is counselling to enforcing? Evil counsels may be refused; but an Almighty power cannot be resisted. God therefore that useth this (according to their doctrine) in the production of sins, is much more an authour of them then he that onely useth the other.

I I. If we could finde out a King (L) that should so carry himself in procuring the ruine and the offences of any subject as (by this opinion) GOD doth in the effecting of the damnation and transgressions of reprobates, we would all charge him with the ruine and sinnes of those his subjects. *Who would not abhorre (saith Moulin) a King speaking thus, x I will have this man hanged; and that I may hang him justly, I will have him murder or steal? This King (saith he) should not onely make an innocent man miserable, sed & sceleratum, but wicked too; and should punish him for that offence, cujus ipse causa est, of which himselfe is the cause. It is a cleare case. y Tiberius (as Suetonius reporteth) having a purpose to put certaine Virgins to death, because it was not lawfull among the Romanes to strangle Virgins, caused them all to be defloured by the Hang-man, that so they might be strangled. Who will not say that Tiberius was the principall authour of the deflouring of those maids? In like manner (say the Supralapsarians) God hath a purpose of putting great store of men to the second death; but because it is not lawfull for him by reason of his justice to put to death men innocent and without blame, he hath decreed that the devil shall defloure them, that afterward he may damne them. It followeth therefore, that God is the maine cause of those their sinnes.*

w Molin.
Anat. c. 12.
De predest. p.
73. Quis non
regem abo-
minetur sic
loquentem.
x Ego hunc
hominem ad-
dico suspen-
dio; sed ut
juste suspen-
datur, volo
patres homi-
cidium vel
peculatum.
y Sueton. vit.
Tib. cap. 61.

III. That God (M) is the Authour of mens salvation and conversion, all sides grant: and yet he doth no more in the procuring of them, then these men report him to doe in the Reprobates impenitency and damnation. The salvation and conversion of the Elect (say they) he hath absolutely and antecedently, without the fore-sight of any deservings of theirs, resolved upon, and by irresistible means in their severall generations draweth them to believe, repent and endure, to the end, that so they might be saved; and his absolute Decree accomplished. On the other side, the damnation, the sinnes and the finall impenitency of Reprobates, he hath of his alone will and pleasure peremptorily decreed; that his Decree he executeth in time, drawing them on by his unconquerable power and providence from sinne to sinne, till they have made up the measure, and in the end have inflicted on them that eternall vengeance which he had provided for them. What difference is here in the course which God taketh for the conversion and salvation of the Elect, and the obduration and damnation of Reprobates? And therefore what hindereth but that God (by their grounds) may as truely be styled the prime cause and authour of the sinnes of the one as of the conversion of the other?

The Fathers (N) thought it a plain case: and therefore they did generally make sin an object of prescience, not Predestination, and bent the most of those arguments by which they refuted this foul assertion, against an absolute, irresistible and necessitating decree, as I could easily shew, but that I feare to be over-long. Only I will cite some few of those authours words, whom the learned and reverend Bishop hath alledged in favour and for the defence of the Predestinarians and the maintainers of Gottschalks opinion.

The Church of Lyons in their answer to the positions of Johannes Scotus which he framed against Gottschalk, hath these words, *z Whosoever saith, that God hath laid a constraint or a necessity of sinning upon any man, he doth manifestly and fearfully blaspheme God, in as much as he maketh him by affirming that of him, to be the very authour of sin.* Remigius Archbishop of that Church, explaining his Churches opinion in the point of Prescience and Predestination to seven severall rules; in the fifth of those rules he hath these words to the same purpose. God (saith he) by his Prescience and Predestination hath laid a necessity of being

z Bishop
Usher his
bapt. of Gos.
esc. pag. 138:
Qui vim &
necessitatem
peccandi
Deum
intulisse
homini vel
inferre di-
cit, mani-

festè & horribiliter in Deum blasphemar, quem ad peccata compellendo utique autorem peccati esse confirmat;

wicked

III. That

a Id id p. 173
Hoc enim
fecisset, ipse
utique esset
autormalo-
rum, &c.

wicked upon no man, For if hee had done this, hee should have beene the author of sinnes.

And thus (in my judgement) doth it plainly appear, that by absolute Reprobation, as it is taught the upper way, God is made to be the true cause of mens sinnes.

Many distinctions are brought to free the (O) Supralapsarian way, from this crimination: all which (me think) are no better than mere delusions of the simple and inconsiderate, and give no true satisfaction to the understanding.

Distinct. 1.

I. There is (say they) a twofold decree: 1. an Operative, by which God positively and efficaciously worketh a thing; 2. a Permissive, by which he decreeth onely to let it come to passe. If God should work sinne by an operative decree, then hee should be the author of sinne; but not if hee decree by a permissive decree to let it come to passe. And this onely they say they maintain.

Ans.

1. It is true that God hath decreed to suffer sinne: For otherwise there would be none. Who can bring forth that which God will absolutely hinder? Hee suffered Adam to sinne, leaving him in the hand of his own counsel, Eccles 15. 13. He suffered the nations in times past to walk in their own wayes, Acts 14. 16. And daily doth he suffer both good and bad to fall into many sinnes. And this he doth, not because he standeth in need of sinne for the setting forth of his glory; for he hath no need of the sinfull man, Eccles 15. but partly, because he is summus provisor, supreme moderatour of the world, and knoweth how to use that well which is ill done, and to bring good out of evill; and especially for that reason which Tertullian presseth, namely, Because man is made by Gods own gracious constitution a free creature, undetermined in his actions till he determine himself, and therefore may not be hindered from sinning by omnipotency, because God useth not to repeal his own ordinances.

Tertul. l. 1. c. 1.
contra Mar-
tonem.

2. It is true also, that a permissive decree is no cause of sinne, because it is merely extrinsecall to the sinner, and hath no influence at all upon the sinne: it is an antecedent onely, and such a one too, as being put, sinne followeth not of necessity. And thereof it is fitly (P) contradistinguished to an operative decree. And if that side would in good earnest impute no more in sinfull events to the Divine power than the word Permission importeth, their main conclusion would fall, and the controversie between us end. But,

1. Many of them reject this distinction utterly, and will have God to decree sinne efficaciter, with an energeticall and working

working will. Witnesse that discourse of Beza, wherein he averreth and laboureth to prove, that God doth not onely permit sinne, but will it also: And witnesse Calvin too, who hath a whole Section against it, calling it a carnall distinction, invented by the flesh, and effugium, a mere evasion to shift off this seeming absurdity, That man is made blind volente & jubente Deo by Gods Will and Commandement, who must shortly after be punished for his blindness. He calleth it also signum, a fiction, and saith, they do ineptire, play the fools, that use it. By many reasons also doth he endeavour to lay open the weakness of it, taxing those who understand such Scriptures as speak of Gods smiting men with a spirit of slumber and giddinesse, of blinding their minds, infatuating and hardening their hearts, &c. of a permission and suffering of men to be blinded and hardened, Nimis frivola est ista solutio, b Idem. ibidem. saith hee, This is too frivolous a glosse. In another place he blameth those that referre sinne to Gods prescience onely, calling their speeches argutie, tricks and quirecks which Scripture will not bear; and those likewise that ascribe it to Gods permission: and saith, c What they bring touching the Divine permission in this businesse, will not hold water:

Colloq. Mont.
p. 2. p. 177

Calv. Instit.
l. 4. c. 18.
Sect. 1. & 2.

b Idem. ibidem.
l. 2. c. 4.
Sect. 3.

c Similiter
quod de per-
missione af-
ferunt dilu-
tius est quam
ut substantia

2. They (Q) that admit the word Permissive do willingly mistake it, and while (to keep off this blow) they use the word, they corrupt the meaning. For 1. Permission is an act of Gods consequent and judiciary will, by which he punisheth men for abusing their freedome, and committing such sinnes day by day as they might have avoided, and to which he proceedeth lento gradu, slowly and unwillingly, as we may see, Psalm. 81. 11, 12. Israel would none of me: so I gave them up, &c. Ezek. 18. 39. Go, and serve every one his Idol, seeing ye will not obey me, &c. Rom. 1. 21. 24. Because when they knew God, they glorified him not as God: therefore God gave them up to their hearts lust, to vile affections, and to a reprobate mind, Reuel. 22. 11. He which is unjust, let him be unjust still. In these places and many more, we may see, that persons left to themselves are sinners only; and not all sinners, but the obstinate and wilfull, which will by no means be reclaimed. But the permission which they meane, is an act of Gods antecedent will, exercised about innocent men, lying under no guilt at all in Gods eternall consideration. 2. Permission, (R) about whomsoever it is exercised, obstinate sinners or men considered without sinne, is no more than a not-hindering of them from falling that are able to stand, and

Maccov. Coll.
Theol. disp. 9.
pag. 10.

d Pag. 15.
Permissio
peccati est
privatio au-
xilii Divini,
quo posito
peccatum
impediretur.
e Subtractio
auxilio Dei
homo [Ada-
mus] istis fa-
cultatibus ad
standum be-
ne uti non
potuit.

Distinct. 2.

and supposeth a possibility of sinning or not-sinning in the parties permitted: But with them it is a withdrawing or withholding of grace needfull for the avoyding of sinne, and so includeth an absolute necessity of sinning: for from the withdrawing of such grace, sinne must needs follow, as the fall of Dragons house followed Samsons plucking away the pillars that were necessary for the upholding of it. Maccovius in two disputationes, expounding this word, *Permissio*, circumscribeth it within two acts: the first of which, is a subtraction of Divine assistance necessary to the preventing of sinne. And having proved it by two arguments, that none may think he is alone in this, he saith, that he is compassed about with a cloud of witnesses, and produceth two: The first of them is our reverend and (S) learned Whitaker, some of whose words alleged by him are these, *a Permissio of sinne is a privation of that aid, which being present, sinne would have been hindered.* The second is Pareus; for saying that *that helpe which God withdrew from Adam, being withdrawn, Adam could not so use his endowments as to persevere.* And this doctrine (saith he) is defended by our men, as it appeareth out of Pareus, *lib. De gratia primi hominis, cap. 4. pag. 46.*

Their permission therefore of sinne being a subtraction of necessary grace, is equivalent to an actuall effectuall procuring and working of it; (For *causa deficiens in necessariis est efficiens*, a deficient cause in things necessary is truly efficient.) and so is but a mere fig-leaf to cover the foulness of their opinion.

II. There are (T) two things (they say) in every ill act: 1. The *materiall* part, which is the substance of the action; 2. The *formall* part, which is the evil or obliquity of it. God is the authour of the action it self, but not of the obliquity and evill that cleaveth to it: as he that causeth a lame horse to go, is the cause of his going, but not of his lame going. And therefore it followeth not from their opinion, That God is the authour of sinne.

Ans.

1. All sinnes receive not this distinction: because of many sinnes the acts themselves are sinfull, as of the eating of the forbidden fruit, and Sauls sparing of Agag and the fat beasts of the Amalekites.

2. It is (F) not true, that they make the decree of God only of actions, and not of their aberrations: for they make it to be the cause of all those means that lead to damnation, and therefore of sinfull actions as sinfull, and not as bare actions. For actions deserve damnation not as actions, but as transgressions of Gods Law.

3. To

3. To the *Simile* I say, That the rider or master that shall resolve first to slay his horse, or knock him on the head, and then to make him lame that for his halting he may kill him, is undoubtedly the cause of his halting: and so if God determine to cast men into hell, and then to bring them into a state of sinne, that for their sinnes he may bring them to ruine, we cannot conceive him to be lesse than the authour as well of their sinnes as of those actions to which they do inseparably adhere; and that out of Gods intention to destroy them.

III. The will (X) is derermined to an object two wayes: *Distinct. 3.*

1. By *Compulsion*, against the bent and inclination of it; 2. By *necessity* according to the naturall desire and liking of it: Gods Predestination (say they) determineth the will to sinne this last way, but not the first. It forceth no man to do that which he would not, but carrieth him towards that which he would: When men sinne, it is true they cannot choose; and it is as true they will not choose. It followeth not therefore from the grounds of their doctrine, That Gods decree is the cause of mens sinnes, but their own wicked wills.

1. The ancients made no distinction between these two *Ans.* Words *necessity* and *compulsion*, but used them in this argument promiscuously; and did deny that God did necessitate men to sinne, lest they should grant him hereby to be the authour of sinne, as I have touched before; and shall intimate again afterward. Nor did the School-men put any difference between them, as may appear by the testimony of Master Calvine, who speaking of the School-distinction of the Wills threefold liberty, from *Necessity*, from *Sinne*, from *Misery*, saith, *This distinction I could willingly receive, but that it confoundeth Necessity with Coaction.*

Calv. Instit.
lib. 2. c. 1. sect. 3.

2 That which necessitateth the will to sinne, is as truly the cause of sinne as that which forceth it; because it maketh the sinne to be inevitably committed, which otherwise might be avoided: And therefore if the Divine decree necessitate mans will to sinne, it is as truly the cause of the sinne as if it did enforce it.

3. That which necessitateth the will to sinne, is more truly the cause of the sinne than the will is; because it overruleth the will, and beareth all the stroke; taketh from it its true liberty, by which it should be lord of it self and disposer of its own acts, and in respect of which it hath been usually called by Philosophers and Fathers too, *ἀντεξουσίον, ἀντιπρότερον, ἀδύνατον*, a power which is (T) under the insuperable check and controll of no lord but it self. It over-ruleth (I

G

lay

(say) and maketh it become but a servile instrument, irresistibly subject to superiour command and determination: and therefore is a truer cause of all such acts and sinnes as proceed from the will so determined, then the will is. For when two causes concur to the producing of an effect, the one a principall overruling cause, the other but instrumentall and wholly at the devotion of the principall, then is the effect in all reason to be imputed to the principall, which by the force of its influx and impression produceth it, rather then to the subordinate and instrumentall, which is but a meere servant in the production of it. We shall finde it ordinary in Scripture, to ascribe the effect to the principall agent: *It is not ye that speake*, saith Christ, *but the Spirit of my Father that speaketh in you*, Marth. 10. 20. *I laboured more abundantly then they all: yet not I, but the grace of God which was in me*, 1 Cor. 15. 10. And, *I live, yet not I, but Christ liveth in me*, saith S. Paul, Gal. 2. 20. In these and many other places, the effect or worke spoken of is taken from the instrument, and given to the principall agent. Which being so, though mans will worke with Gods decree in the commission of sinne, and willethe the sinne which it doth; yet seeing what the will doeth, it doeth by the commanding power of God Almighty decree, and so it doth that otherwise it cannot do; the sinne committed cannot so rightly be ascribed to mans will the inferiour as to Gods necessitating decree the superiour cause.

4. That which maketh a man sin by way of necessity onely, that is, with and not against his will, is the cause of his sin in a worse manner then that which constraineth him to sin against his will: As he which by powerfull perswasions draweth a man to stab or hang or poyson himselfe, is in a grosser manner the cause of that evill and unnaturall action then he that by force compelleth him; because he maketh him to consent to his own death. And so if Gods decree do not onely make men sinne, but sinne willingly too, not onely cause that they shall *male agere*, do evill, but *male velle*, will evil, it hath the deeper hand in the sinne.

Distinct. 4.

I V. Sinne (Z) may be considered as Sinne, or as a Means of declaring Gods justice in mens punishments: God doth not predestinate men to sinne as it is Sinne, but as a Means of their punishment. He is not therefore (say they) the authour of sinne.

Ans.

1. A good (T) end cannot morallize a bad action: it remaineth evil, though the end be never so good. *Bonum oritur ex integro*: End, manner, yea and matter too must be good

good, or else the action is naught. He that shall steal, that he may give an alms; or commit adultery, that he may beget children for the Church; or oppresse the poore, to teach them patience; or kill a wicked man, that he may do no more hurt with his example; or do any forbidden thing; though his end be never so good, he sinneth notwithstanding: And the reason is, because the evil of sinne is greater than any good that can come by sinne; for as much as it is *lasio Divine majestatis*, a wronging of Gods Majesty, and so *Divino bono oppressa*, directly prejudiciall to the good of Almighty God, as much as any thing can be. This Saint Paul knew very well: and therefore he telleth us plainly, that *we must not do evill that good may come of it*, Rom. 3. 8. Whosoever therefore willethe a sinne, though for never so good an end, he willethe that which is truly and formally a Sinne: And consequently God, though he will sinne for ends never so good, yet willing it with such a powerfull and effectuall will as giveth a necessary being to it, he becometh authour of that which is formally sinne.

2. The members of this distinction are not opposite: For sinne (Δ) as Sinne, and in no other consideration, is a means of punishment. If God therefore willethe it as a Means of punishment, he willethe it as a Sinne: his decree is terminated at the very formality of it

3. This distinction fasteneth upon God a further aspersiō, and loadeth him with three speciall indignities more. 1. Want (Θ) of Wisdome and Providence. His counsels must needs be weak, if he can find out no means to glorifie his justice, but by the bringing-in of sinne, which his soul hateth, into the world, and appointing men to comit it, that so he may manifest justice in the punishment of it. 2. Want (Λ) of Sincerity and plain dealing with men. Tiberius (as Suetonius reporteth) having a purpose to put the two sonnes of Germanicus, Drusus and Nero, to death, used sundry cunning contrivances to draw them to revile him, that reviling him, they might be put to death; and herein is justly censured for great hypocrisie. And so if God having appointed men by his absolute Will to inevitable perdition, do decree that they shall sinne, that so they may be damned for those sinnes which he decreeth and draweth them into; he dissembleth, because he slaughtereth them under a pretext of justice, for sinne, but yet for such sinnes onely as he hath by his eternall counsel appointed as the means of their ruine. 3. Want (Ξ) of Mercy in a high degree; as if he did so delight in blood, that rather than he will not destroy

f Sueton. in
vis. Tiber. c.
54. Variā
fraude indu-
xit ut concu-
tarentur ad
convitia, &
concit. et
perderentur.

8 Videmini
vereri ne
omnes colant
justitiam,
atque ita de-
sint in quos
animadver-
ratis. Verum
hæc cura fuit
magis carni-
ficum quam
bonorum
principum.

mens souls, he would have them die in sinne, that he may destroy them : Like to those Pagan Princes, of whom Justine Martyr *Apolog.* 2. two or three leaves from the beginning, saith, 8 They were afraid that all should be just, lest they should have none to punish. But this is the disposition of hang-men, rather than of good Princes. And therefore farre be these foule enormities, and in particular this latter, from the God of truth and Father of mercies.

And thus notwithstanding these distinctions, it is (in my conceit) most evident, That the rigid and upper way maketh God the author of mens sinnes as well as punishments. And so much for the first generall Inconvenience which ariseth from this opinion, namely, the dishonour of God.

Observations premised for the more clear understanding and answering this Authours Objections.

THe opinion here aimed at, is the doctrine of absolute Reprobation, concerning which all disputes are frivolous, if it be not first agreed upon what is understood by these two words, *absolute Reprobation.*

Obser. I.

For the understanding whereof, observe first, what our Church conceiveth under the term of *Predestination.* If a decree of God first beholding and foreseeing certain particular persons as believing and constantly persevering unto the end in faith and godlinesse, and thereupon electing them unto eternall happinesse, then we will grant that the Remonstrants (whom this Authour followeth) embrace the Doctrine of the Church of England. But if in our XVIIth Article, God in his eternall Predestination, beholdeth all men as lying in *massa corrupta*, and decreeth out of this generality of mankind, being all in a like damnable condition, to elect some by his secret counsel, to deliver them from the curse and damnation by a speciall calling according

according to his eternall purpose, and by working in them faith and perseverance; then it is plain that the Remonstrants and this Author have left the Doctrine of the Church of England in the point of Predestination, and therefore may well be suspected also in the point of Reprobation, which must have its true measure taken from that other.

Secondly, take notice, what the word *Absolute* *Obser. II.* importeth, when it is applyed unto the eternall and immanent acts or decrees of the Divine Predestination. Not (as the Remonstrants continually mistake it) a peremptory decree of saving persons elected, whether they believe or not believe, nor yet a decree of forcing or necessitating predestinate persons unto the acts of believing, repenting, persevering, or walking in the way which leadeth unto everlasting life; but a gracious and absolute decree of bestowing as well Faith, Repentance and Perseverance, as eternall life upon all those to whom in his everlasting purpose he vouchsafed the speciall benefit of Predestination. And that God can and doth according to his eternall purpose infallibly work Faith and Perseverance in the elect without any coercion or necessitation of mans will, is agreed upon by all Catholike Divines, and was never opposed but by Pelagius. And this absolute intending of eternall life to persons elected, and absolute intending of giving unto such the speciall grace of a perseverant Faith, is that absolute Predestination which our Mother the Church hath commended unto us, and which we must defend against the error of the Semipelagians and Remonstrants, who strive to bring-in a Predestination or Election wherein God seeth faith and perseverance in certain men.

men going before Predestination, and doth not prepare it for them in eternity by his speciall act of Predestination, nor bestow it upon them in due time, as a consequent effect of his eternall Predestination.

Obſerv. III. Thirdly, it is to be observed, that our Church, in not speaking one word of Reprobation in the Article, would have us to be more sparing in discussing this point then that other of Election; quite contrary to the humour of the Remonstrants, who hang back when they are called to dispute upon Predestination, but will by no authority be beat off from rushing at the first dash upon the point of Reprobation.

But further, from hence we may well collect, That our Church, which by Predestination understandeth a speciall Benefit out of Gods mercy and absolute freedome, absolutely prepared from all eternity, and in time bestowed infallibly upon the Elect, would have us conceive no further of the silenced decree of Reprobation, than the Not-preparing of such effectuell grace, the Not-decreeing of such persons unto the infallible attainment of Glory, the decreeing to permit them through their own default deservedly and infallibly to procure their own misery. All this is no more than God himself hath avouched of himself, ^h *miserebor cui voluero, & clemens ero in quem mihi placuerit.* And that which the Apostle attributeth unto God, Rom. 9. 15, 16, 17, 18.

^h Exod. 33.
19.

Obſerv. IV. Fourthly, this *non-praestitutio, non-electio, praeteritis* or *negativa reprobatio* (for by all these names Divines speake of it) doth as absolutely leave some out of the number of the predestinate, as Predestination doth include others within the same number. And the number of both formally and materially

is

is so certaine, that the diminution or augmentation of either is by the generall consent of orthodox Divines condemned for an erroneous opinion: though the Semipelagians spurned against this truth. If under the name of absolute *Predestination* any conceive a violent decree of God thrusting men into an estate of grace and glory, and under the name of *absolute Reprobation*, a violent decree of God thrusting men into sinne and misery, let who will confute them: for their opinion is erroneous concerning the one; and blasphemous concerning the other. But under colour of opposing such imaginary decrees, to bring in a conditionate Predestination, to exclude this negative Reprobation, to settle them both upon prevision of humane acts, is opposite to the doctrine of S. Augustine approved anciently by the catholicke Church, and till this new-fangled age generally and commonly allowed and embraced both by the Romanists and by the Protestants. Penottus, who would faine deny negative Reprobation, yet is driven to confesse, *Doctores communiter admittunt reprobationem negativam, docentque communiter obdurationem, seu permissionem manendi in peccato usque ad mortem, effectum esse hujus reprobationis.* If the common opinion of Divines be, That permission of finall continuance under the guilt of sinne followeth after the decree of this negative Reprobation, then this authour together with the Remonstrants, who acknowledge no decree of Reprobation, but that which followeth upon prevision of mens finall continuance in sin, are wandred into a singular opinion of their owne.

i Lib. 7. cap.
17.

These things premised concerning the absolute Predestination and Reprobation which our English Divines maintaine, and the conditionate Predestination and Reprobation which some of ours have lately

received out of Dutchland, all objections so farre as they concerne us are easily answered,

An Answer to the Obiection, That this opinion chargeth God with mens finnes.

THe doctrine of absolute Predestination doth make God the author of mans holinesse and happinesse, of all saving grace wherewith he is endued here, and of that eternall glory which he obtaineth hereafter. And for this cause especially we deny the Arminian Predestination built upon foreseene acts of mans free-will, because it doth not fully and truly acknowledge the speciall mercy of God either in the election or salvation of the predestinate. But for the Doctrine of absolute negative Reprobation, we utterly deny, that it *chargeth God with or maketh him the authour of any sinne*. It maketh God the determiner, not to prevent any mens finnes; which easily he could do, if he were resolved to shew them speciall mercy: but it maketh not God the authour or necessary producer of any mans finnes; which is a thing as impossible, as for the Sunne to be the authour or producer of darknesse. And therefore we willingly subscribe unto all which the *Scripture* or *pious Antiquity* have said against this error.

The comparison made betweene God and the Devill is very odious and irreverent; and so much the more, because it is grounded upon a false imagination, That whatsoever events come into act according to the eternall and absolute decrees of God, are produced by an irresistible power forcing the agents unto such actions how wicked soever. But Gods providence doth farre otherwise decree the production of good actions, and the permission of bad

bad actions to be produced by defective agents. Of the former he is a powerfull and effectuell worker: Of the latter he is onely a voluntary sufferer, and a powerfull and irresistible orderer or disposer. Thus God powerfully wrought Faith, Repentance, Perseverance in the will of Peter, according to his decree of absolute Predestination: and according to his decree of negative Reprobation, he suffered Judas to split himselfe voluntarily upon the rocks of Covetousnesse, Treachery, Infidelity, Impenitency, and he turned those very finnes to his owne greater glory. Predestination is a cause effectuell in the producing of all salutiferous actions; but Reprobation is no effectuell cause in the producing of any wicked actions: and neither the one nor the other implieth compulsion, coaction or necessitation to actions whether good or evill. And this was the effect of the answer which Prosper made to the Semipelagians, when they objected against Augustines doctrine of absolute Predestination, as the Remonstrants do now against ours. I wonder therefore that this authour could not see, that Prosper, whom he alledgeth, holdeth this objection for a mere calumination.

We acknowledge with Prosper, that God punisheth not those actions whereof he is the authour or effectuell working cause: for such actions are alwaies holy and rewardable, not malicious and punishable: But God, who according to the doctrine of Augustine, Prosper, Fulgentius, and all other orthodox Divines of that age, absolutely out of his owne free mercy predestinated some unto grace and glory, and as absolutely out of his owne free-will passed-by others, not electing or predestinating them to saving grace and glory, is notwithstanding denied to be the cause of any mans sinne. Therefore in their

their judgement absolute Predestination and Reprobation maketh not God the cause of sin.

Answers to the Arguments indeavouring to prove that the defenders of absolute Predestination and Reprobation make God the authour of sin.

A4 1.

D.

TO the first in generall we answer, that our Church in establishing absolute Predestination and absolute Non-predestination, and in rejecting that Election and Non-election which the Semipelagians anciently, and lately some Papists and some Protestants have founded upon the opposite acts of mens free-will fore-seen by God from all eternity, doth not tie us to maintaine whatsoever Piscator, Marlorate, Maccovius, or any other private Doctor holding absolute Predestination and Reprobation hath uttered. We leave them as well as we do the Remonstrants, where they leave the old way, and stray into crooked by-paths.

More particularly; We grant the decree of negative Reprobation to be absolute: But we deny that thereupon it will follow, that the damnation of singular persons not-elected, or in this sense reprobated, is by way of necessity and by vertue and efficacy of this decree imposed upon any. A great part of the Angels were under this decree of Non-election or negative Reprobation, and yet not one of them by vertue of this decree was necessitated unto damnation, but by an act of voluntary rebellion fell thereinto.

And if by *Necessity* this authour meaneth nothing but that which the Schoolmen terme *necessitatem immutabilitatis*, then he must know, that the Election and Reprobation of singular persons such as it is ac-

*Vid. Coll.
Hag. Bertii,
pag. III.*

know-

known by the Remonstrants, is as certaine from all eternity, as immutable, and in this sense as necessary as that which we defend.

Last of all, To enquire whether the decree of Reprobation be *evitable* or *inevitable* by men, is a strange *Quare*; since evitability or inevitability is a thing which may be well questioned in our owne temporall acts, but in the eternall immanent operations or Decrees of God, which were established before the foundations of the World were layd, it is improper to say they were inevitable by us, and false to say they were evitable. Take the judgement of a learned Jesuite (no favourer of the opinions of Calvin, Beza, or any Protestant Divines) concerning the immutability of the Divine Volitions or Decrees: *Imperfectio foret, si Deus in futurum tempus reservaret decretum liberum.* And againe; *Turpe Deo esset non statuere ab aeterno quicquid facturus esset vel non facturus in tempore.*

*Ruiz. De
volunt.
disp. 16.
sect. 2, 3.*

And for the immutability of all such eternall decrees; *Si Dei volitio libera mutaretur, sequeretur per mediatam illationem mutatio Divina substantie.* And finally he setteth downe this generall conclusion; *In quolibet instanti temporis tam est simpliciter necessaria qualibet volitio Dei, etiamsi respiciat creaturas in tempore futuro producendas.* The Remonstrants therefore must either deny that the decrees of electing Peter and Not-electing or Reprobating Judas are to be accounted eternall volitions of God, or confesse that their debating of the Mutability or Vitability of all such decrees, proceedeth from ignorance of the very nature of that about which they contend.

For the secret Decree of absolute Election and Non-election, or (in other terms) of absolute Pre-

A4 2.
E.

destination

stination and absolute negative Reprobation, they are to be distinguished from the revealed and published decrees of the Salvation of all singular persons upon condition of their faith, repentance and perseverance, and damnation of all singular persons, if they continue in unbelieve and impenitency. We acknowledge these latter to be the eternall and immutable decrees of God, as well as the former; and no man attaineth salvation, or incurreth damnation, but according unto these: But we say the Remonstrants erre in confounding these conditionate decrees, which make no distinction betwixt man and man, with the absolute decrees of Election and Preterition, which are distinguishing decrees. The decree of damnation cannot be *justly executed without mans sin*, because God established from all eternity no decree of damning any man but for sin. As for the decree of Non-election, it had the same absolute dependance upon Gods free pleasure which the opposite decree of Election had.

Ad 3.
F

As the former, so this argument is grounded upon a false supposition, namely, That the decree of damnation is the selfe-same with the decree of Reprobation or Non-election, which is onely that absolute decree we now speake of. The eternall decree of Judas his damnation, or of the very devils, was never in *voluntate Divina* without the prevision of their sins, nor determined to be executed otherwise then for and upon their owne mis-deserts. But the Non-election or negative Reprobation of Judas and of the apostolicall angels; or (in plainer termes) the Not-preordaining them to the infallible attaining of eternall happinesse; and the decree of permitting them finally to lose eternall happinesse by their owne deficient, voluntary, finall wicked actions, is such an eternall absolute decree of

of the Divine will, as dependeth not upon any fore-scene acts of mans will, though it exclude not the eternall prevision of all future acts of men whatsoever. We grant not therefore, that by this absolute Reprobation, God decreeth that men not-predestinate should *unavoydably sinne*, that so they may justly and certainly be damned: but wee grant that together with this absolute Non-election, God foreknoweth that persons Not-elected will voluntarily commit those sinnes for which he intendeth to condemne them, and to glorifie himselfe in the manifestation of his justice upon them, and the more cleare manifestation of his mercy towards the Elect.

For harsh or false propositions of particular authours who dispute about Predestination and Reprobation, I will not justifie them. Onely I would have this Authour consider, whether their errors were a sufficient cause to make him runne into the contrary erroneous doctrine of the Remonstrants; who to avoyd the absolute decree of Election and Non-election or Preterition thrust upon the World a decree founded upon the prevision of mens distinct acts, good or bad, thereupon making God distinguish them into Elect and Non-elect, or Predestinated and Not-predestinated. A mere Semipelagian doctrine, grounding Election and Reprobation upon the *merits* or *demerits* of men; as both the orthodox Fathers and Semipelagians used the words *Mereri* or *Meritum*, when the one contended that Predestination and negative Reprobation were mere acts of free Mercy and absolute Liberty, preparing for some, denying to other the infallible meanes of beatitude; and the other would make them acts of the Divine Justice, passing differently upon both according to the fore-

foreseen difference of their future actions, good or bad: which the Ancients without scruple termed *merita* and *demerita*.

Ad. 4.
G

The *Immutability* of Gods eternall decrees is a thing unquestionable: But that God hath made any decree of Reprobation whereby Reprobates are necessitated or caused either to *live* or *die in sinne*, is utterly false. Negative Reprobation implyeth no such causality. And as for the decree of damnation (which some call Positive Reprobation) it *procureth* no mans sinnes, though it import a necessity of undergoing just punishment for sinne.

Penott. l. 7.
cap. 14.
Sect. 4.

The peremptory decree of excluding men out of Heaven, and tormenting them in Hell, is one thing; and the absolute decree of Permitting men by their own defective free-will to fail in the attainment of Heaven, and to fall into the torments of Hell, is another. The former is a judicall act or decree, and respecteth men as Gods eternall knowledge findeth them *in egressu ex hac vita*. The latter is an act of Gods absolute and soveraigne dominion, freely disposing of the preparation and donation or of the withholding and denying of that which he oweth unto no man, according to the liberty of his own will. *Quis tam imprudens qui dicat voluntatem excludendi efficaciter aliquem à fine, & voluntatem permittendi illum pro sua libertate deficere à fine, non esse voluntates distinctas.*

Penott. l. 7. 3
Sect. 10.

What is alleged out of Calvin to prove that God, to effect his decree of absolute Reprobation, procureth or worketh in Reprobates their sinfull actions, proveth no such matter. Calvin saith, that the Divels, *totamque improbarum cohortem, non compedibus tantum teneri ligatos, sed etiam ad obsequia præstanda frano cogi*. What could be spoke in this point more truly and judiciously? Is to hold

hold them so fettered, that they cannot move a finger without Gods permission, all one with procuring and by an irresistible power working in them their malicious actions? or rather a restraining and limiting of their wickednesse? Is *frano cogere ad obsequia sibi præstanda*, all one with compelling them to wicked actions? or rather, by the admirable act of Divine providence, making their disobedience to Gods revealed Will, serve to the fulfilling of his concealed Will? Reade the whole Section, and you shall see the point admirably well expressed by learned Calvin, and quite mistaken or miserably wrested by this Author.

For the other places cited out of Calvines Works, they import thus much; That wicked men cannot bring to effect any wicked action according to their own will, unlesse God hath fore-decreed that such an act, for some good which he meaneth to draw out of it, should be acted here in this world. And furthermore, they import, That *G. d doth not onely behave himself privatively in sinfull acts and events, but that he therein exerciseth positive and powerfull acts*. The very decree of permitting that sinne to be committed which lyeth in Gods Will to hinder, is a positive act of the Divine Will, which is positively conversant about all the sinnes of men, though not working them as effects, yet working upon them as materiall objects, and using them to such purposes as make best and most for his glory. This is not a mere privative demeanour. And last of all, in the *stirring up of their wills*, even unto those actions which are malicious in the doers, there may be, and often is a positive act of God, and yet most pure and free from infusing the least drop of malice into the wills of such wicked agents.

agents. It is a positive act of God, to stirre up a particular cogitation in the mind of a wicked man, which otherwise would never have come into his mind: It is a positive act of God to order and dispose the concurrence of all circumstances according to his own good pleasure. When God certainly foreseeing that such a cogitation good in it self, or such circumstances in themselves not bad, will infallibly through the inbred malice of wicked men, stirre them up to wicked actions; God procuring such thoughts to arise in bad minds, and ordering the concurrence of such harmlesse circumstances to be presented unto bad men, is thereby even in the phrase of holy Scripture said to stirre them up to those actions.

I want paper-room here to explain a point of so deep consideration. I will onely say this on the behalf of Calvine, that he attributeth unto God no other positive act in the finnes of men than the Scripture doth, and in no other meaning than it doth. And it were no hard matter to shew, that S. Augustine, the ancient School-men, yea, the very Papists and Jesuites themselves, when they have railed against Calvine for making God the author of sinne, are at length forced by evidence of Scripture, to grant as many positive acts of God conversant about the finnes of men, and if not in the same words, yet in words equipollent and as expresse as ever Calvine used. It is therefore a weak inference and a false collection which this Author maketh from Calvin's forenamed propositions. For God, who (according to Calvin's doctrine) appointed no man to torments, but onely in respect of his misdeeds, did not tie himself to bring about any mans ruine; neither did he thereby debarre himself from furnishing any wicked man with sufficient means and remedies; neither

neither doth he so over-rule by any decree of his the wills of wicked and reprobate men, that their liberty is extinguished; or a necessitie of committing this or that particular sinne imposed upon them. These are dreams and fancies which by the occasion of the doctrine of absolute Predestination and Reprobation have risen out of the addle heads of the Remonstrants: they are no necessary consequents arising from the doctrine it self: And therefore by no just consequent can it be proved or concluded, that absolute Predestination and absolute Preterition or negative Reprobation make God the authour of sinne.

An Answer to the Considerations,
Pag. 116, &c.

God hath no hand at all in the production of sinfull actions as they have *formalem rationem peccati*, or *mali moralis*, which consisteth in the deficiency or obliquity of the will opposite to the straight rule of Gods Law. Of this defect or malicious crookednesse God neither is, nor possibly can be a Physical or Morall causer. But all sinfull and defective actions have a *substratum peccati*; which is a naturall action of the mind, or of the body, or both. This naturall action whereunto the formall reason of sin cleaveth, hath a positive and reall being: and therefore it must be reduced unto God, as Augustine hath truly concluded against the Manichees; to whom he giveth this admonition, *Ut eos sequi mallent qui omne quicquid esset, quoniam esset; in quantumque esset, ex uno Deo esse predicarent.*

H.
Al.

a De Iud.
anim. cont.
Manich. c.
6 in fine.

If any, disputing for absolute Predestination and Reprobation, make God the cause of that which
H giveth

giveth unto the free actions of men the formall reason of their sinne, let him be anathematized: But if they make God the cause of that inward or outward naturall action wherein this malicious defect of mans will is found, they hold nothing but what their very Adversaries are forced to grant. *Vide Penot. lib. 8. cap. 11. Sect. 9. p. 477. & Ruiz. De volunt. disp. 27. Sect. 3. num. 17. Ubi tres modos agnoscit quibus actionem peccati esse à Deo tradunt scholastici.* And Suarez saith, *Omnes conveniunt proprio & reali influxu concurrere Deum ad hos actus liberi arbitrii ut reales actus sunt, etiamsi pessimi & intrinsecè mali sunt:* And yet *Omnes etiam conveniunt, Deum absolute, & simpliciter non esse causam peccati.* So Valentinianus, *Entitatem prave actionis omnes fatemur cadere in voluntatem Divinam, cum sit & esse à Deo tanquam à causa universali concurrente cum voluntate humana.*

b Opusc. l. 2.
p. 126.
In 1. A-
quin. q. 19.
pag. 436.

I wonder how that should be blasphemie when it cometh from Calvine or Beza, which is sound Divinity when it cometh from their adversaries. As for that which is added, concerning Gods necessitating by his decree, and the determining of mens wills to sinne, and that irresistibly; they are chimericall fantasies. For the absolute decrees of God determining amongst possible actions and events, which shall be and which shall not be, alter not the naturall operation of the agents. God absolutely decreed to give Peter faith, repentance, perseverance: and because these are good supernaturall acts, God was the true effectuall working cause of them all; yet not by way of necessitation, but by giving Peter that spirit which made him most freely perform them all. For wicked actions, which according to Gods eternall determinate decree come in to act at the time appointed, as the betraying of Christ by Judas, the murdering of him by

by the Jews, in these and such like the Divine decree moveth no man, much lesse irresistibly determineth him unto those wicked actions: The Devill and his own free-will are the onely moving and determining causes: But the Divine decree, which for the good of man-kind and Gods glory fore-appointed the death of Christ, and willingly permitted these agents to effect their malicious actions, powerfully so ordered all circumstances as God fore-saw and fore-knew would infallibly by the free and wicked actions of men effect the just and holy purpose of God. Where then is the irresistible necessitation of mens will, which this Authour alwayes presumeth (and never goeth about to prove) must needs follow upon Gods absolute decrees of infallibly working good actions in the elect, and absolutely permitting and powerfully disposing of all the future bad actions which devils or men shall commit to the end of the world?

It is false that the doctrine of absolute Predestination and Reprobation maketh God either so to over-rule the supernaturall good actions of the elect, as they cannot choose but do as they do, or the bad and wicked actions of the Non-elect. Absolute Predestination doth by the vertue of effectuall grace so rule and affect the free-will of the predestinate, that it causeth them freely to do as they do. And absolute Non-election or Reprobation doth so permit the Reprobate to the guidance of their own defective will, that freely and upon a deliberate choice they do as they do. Neither do they onely think or dream they have such a freedome, but their own experience and conscience assureth them that they have it. And therefore Ruiz ^d hath not unfitly described the Divine permission, which is made an effect of negative Reprobation, to be *decretum manens in Deo*

At II.
I

d De scient.
Dei, dis. 2.
Sect. 1 &

H 2

quo

c Ibid.

quo decernit non impedire peccatum, & decernit aliqua bona facere, licet sciat illorum occasione committendum esse peccatum. And he further granteth that "all the finnes of men in time to be committed, might be and *de facto* were foreseen by God, *in decreto hoc predefiniendo permissionem illorum.* And last of all, he addeth, *Dei voluntate, consilio, decreto, definitione fieri peccatorum actiones, significat Scriptura.* To which purpose he bringeth in the very self-same places of Scripture which Calvine and our Protestant Divines usually allege. By all which it appeareth how weakly and falsly, upon the infallibility of future actions decreed by God *quoad ipsum eventum*, the necessitation of mans free-will to the forenamed actions is collected.

Augustine, who was a stiff maintainer of the absolute decree of Predestination and Preterition, and a stiff opposer of the Semipelagian Election and Non-election founded upon good or bad actions of men eternally foreseene by God, doth every-where shake off this Pelagian objection, That by such decrees mans free-will is necessitated, and all freedome extinguished.

He hath not onely *potentiam in se liberam*, but *liberum usum potentie*, who committeth his wicked actions with deliberation and election, and can upon other deliberation resolve to doe otherwise, or to suspend such wicked actions, and cease from them for a time. Which freedome is evident in adulterers, thieves, and all manner of sinners, who being resolved to commit this or that sin, when they perceive some great danger, presently choose to abstaine from it, till they have fitter opportunity to commit it.

As for the *predetermination of mens wils*, which this Authour harpeth upon, it is a controversie betweene the Dominicans and Jesuites: With whose

Meta-

Metaphysicall speculations our Protestant Divines love not to torture their braines. In brieve we acknowledge no such predetermination flowing from Gods absolute decree, as either in good or bad actions taketh away the naturall dominion which free agents have over their owne actions. And yet if this dominion be conceived so absolute as that it excludeth the dominion of God over mans will, we hold it an erroneous fanisie.

God is our *Counsellor* either by his word or by his Spirit: by neither of these counselleth he any man to commit sin.

Yea, but he *inforceth* wicked men, and by an *Almighty power which cannot be resisted* causeth the production of all their sins.

If the absolute decree of electing some and Not-electing others make God inforce the Non-elected or reprobated unto any wickednesse, we grant that it maketh God the Authour of sin. But this is *Petitio principii*, a miserable begging of that which will never be granted, and which this Authour perpetually presumeth to be a plaine consequent of absolute negative Reprobation, but never dareth attempt the proving of it.

His error springeth from ignorance of the different meanes and manner of the Divine operation in persons mercifully ordained unto eternall felicity, and persons not comprised in this mercifull decree of Predestination, but passed-by and left by their owne defective and wicked actions to plunge themselves into endlesse misery. Persons ordained unto eternall felicity stand in need of the infallible direction and effectuall operation of the Almighty: Otherwise their owne will is such a broken bow, as that by it they would never attaine the scope whereunto God hath preordained them. God

therefore taketh upon him himselfe to be a powerfull worker and authour of all those supernaturall acts whereby they tend unto the Kingdome of Glory. But the case is quite otherwise with men Not-elected. Defective actions cannot proceed from the operation of an almighty and holy God: they are the productions which defective causes of themselves freely bring forth, where they are not guided and acted by that speciall grace which guideth and acteth all Gods elect.

And notwithstanding, though God cannot be an authour or a producer, much lesse an Inforcer, in regard of any sinfull action, yet God may be a Decreeer, a Determiner, in permitting persons Not-elected to fall voluntarily into sins, to continue voluntarily in them unto their lives end, and for them to undergoe endlesse misery in another life. And this is all which can truly be inferred upon the decree of absolute Election and Non-election. Bonaventure in effect saith the same; *Malum non subest potentia Divina producenti, subest tamen potentia providenti.*

f Lib. 1. dist.
46. quest. 5.
L.

The comparisons of a King procuring the ruine of his subjects, or of Tiberius causing virgins to be deflowered, that so they might be strangled, with God absolutely electing some both to the end and to the effectuall and infallible means of salvation, and absolutely not-electing others, but decreeing to permit them by their owne default to faile in attaining saluation, is as frivilous as odious. For Gods absolute decree of Non-election doth neither make men miserable nor wicked, but onely (for ends best knowne to himself) absolutely willet the permitting of such men to be the causes both of their owne sins and miseries. Neither had God ever an absolute purpose to put any innocent man to death, or to damne any sinner, but upon the respect unto his foregoing sins.

AR

All sides grant that God is the Authour of mans salvation and conversion: But the Arminian side flatly denieth that God by the grace prepared for men in their Election or Predetermination, is the authour or cause of any mans conversion, faith, perseverance or salvation. Nay, they stiffly maintain that conversion, faith and perseverance to the last gaspe are things foreseen by God in man before any man is elected or predestinated unto salvation by God. It is therefore cleare, that according to the doctrine of the Remonstrants, Predetermination or Election is no cause of any mans conversion: for an effect foreseen is never caused by that which followeth after it, but is rather the cause of that prevision, and of what is consequently done thereupon.

The Remonstrants may justly be taxed with that error which this authour goeth about to fasten upon their adversaries. For in their opinion God doth no more in procuring the conversion of the elect then he doth in procuring the conversion of the reprobates, who notwithstanding remain unconverted. For procuring the conversion, faith, perseverance of Judas, God tooke order that sufficient meanes should be ministred unto him; God gave him a power to elicit the act of his conversion and those other supernaturall acts required unto salvation, though God never absolutely decreed the conversion of Judas, or the making him a faithfull and perseverant Christian. Thus say the Remonstrants. In like manner (say they) God administred sufficient meanes of grace unto Peter, God gave him a power to convert, to beleeve, to persevere, but God never absolutely decreed the converting of Peter (or any man else) or the saving of Peter; but he left Peters conversion depending upon the contingent act of his owne free-will; and upon the foresight of this

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contingent act God predestineth Peter unto salvation. Just so he left the conversion of Judas, and upon the selfe-same termes he had decreed the salvation and the predestination of Judas. But to urge this no further: God doth much more in procuring the salvation of Peter then he did for procuring the salvation of Judas. And as for the procuring and working the impenitency or infidelity of reprobates, God doth not at all worke any vitious dispositions or defective and sinfull actions in such men. Wicked habits or dispositions are diseases bred within mens owne soules, not infused into them by the Physician of our soules: Wicked and sinfull actions are the productions of their owne corrupted free-will, and not produced by any Divine operation working in them: for it is onely in good and holy actions that God giveth us both the will and the deed. Yea but (say they) as God hath *absolutely and antecedently without the foresight of any deservings resolved by irresistible meanes to cause the elect to believe, repent and persevere, that so his decree of their salvation may be accomplished*; even so, in the doctrine of those that teach absolute negative Reprobation, God hath of his alone will and pleasure peremptorily decreed the damnation and the sinfull impenitency of reprobates, and by unconquerable power, &c. In both this Author is utterly mistaken. For the Elect; God hath absolutely and antecedently without any prevision of their merits, graciously elected and ordained them unto eternall life: And this hath ever beene maintained by Catholike Divines against Pelagians and Semipelagians, and is at this day the common doctrine both of the Protestant and Romane Church; though by some few it be gainsaid in both.

But for those words, *without the foresight of their deservings*, if by the name of *deservings* this Author under-

understandeth repentance, faith, persevering, and such supernaturall acts required to salvation; we grant it is not onely untrue, but impossible that God should decree the salvation of any man without the fore-sight of those acts; because in Predestination the effectuall and infallible producing of all those acts is resolved upon, and God cannot but from all eternity fore-see what himselfe hath from all eternity decreed to worke. We deny not foresight of faith and perseverance in the Catholike sense, that is, as of effects and consequents of the Divine Predestination or Election; but in the Arminian sense, that is, as of antecedent motives, reasons, causes or conditions foreseen in men, and drawing after them the decree of Predestination. Vide Mald. Antis. pag. 9, 10. &c.

As for those termes by *irresistible meanes*, they are merely captious. It is sufficient to establish absolute Predestination, that such meanes are prepared for the predestinate *cui nullum durum cor resistet*: whether there be a metaphysicall possibility of resistance left in them or no, let those dispute who love endlesse wranglings. Vide pag. 13, 14.

Now to come to the Non-elect: in their Preterition or negative Reprobation there is no decree involved of damning any man upon Gods alone will and pleasure, but onely upon the guilt and misdesert of the persons, whom the decree of negative Reprobation permitteth (and that with infallibility of the event) to procure their owne condigne punishment. Neither doth God draw any man on unto sinne by an unconquerable power; but he permitteth some men by the devill and their owne lusts to be drawne from sinne to sinne, till at last they perish in their finnes; of whom *Perditio tua ex te* notwithstanding is most truly verified. The difference therefore which God in the course of his providence taketh with the

the Elect and with the Non-elect is as indifferent as possibly can be imagined. The conversion, perseverance and salvation of the Elect, he worketh by such a speciall grace, as in his infinite wisdom he knoweth will, and out of his infinite goodnesse and mercy he decreeth shall worke in them all those blessed and saving effects.

As for the finall finnes and damnation of the reprobate, the providence of God permitteth them both, whereas he could (as he doth in his Elect) hinder the one, and prevent the other. But as God worketh not their finnes (being effects of a finite deficient and not of an infinite efficient cause) so he did never upon mere will and pleasure decree their damnation, as he did the salvation of his Elect. And therefore he cannot be called the authour of any mans sinne or damnation, though he may truly be styled the author of all good graces and actions, as also of salvation unto all the Predestinate.

N. For the *Fathers*; It is most true that they deny a Predestination unto any sinfull acts: And the reason was that which was even now touched-upon, Because they conceived Predestination to be such a decree as prepareth from eternity and in time infallibly and most effectually worketh all those graces and gracious acts whereby men are brought to eternall life. So that Predestination implieth an effectuall production or operation of those good things which are intended unto the predestinate. Now because the evill of sinne cannot fall under the Divine causality or operation, the Fathers granted a *prescience* in God of all mens finnes, but truly denied a *Predestination* of any mans sins, and as truly a *necessitation* or *necessitating decree* forcing any man unto sin. But what of all this? If there be no decree of Predestination forcing men unto sin, is there therefore no decree

decree of negative Reprobation or Non-election, resolving to permit some finally to sin and eternally to perish? Is there no decree of absolute Predestination, not permitting others out of their owne defective will finally to continue in sinne and perish, and absolutely resolving to draw them out of the state of sin, and advance them to the state of glory?

I conclude, that unlesse this Authour under the name of *absolute Reprobation* meane the absolute judiciary decree of damnation, and an absolute decree of necessitating men unto the deserts of their damnation, he hath said nothing at all to evince that absolute Reprobation maketh God the Authour of sin. If he meane such a decree, when he fighteth against absolute reprobation, he fighteth with his own shadow, and opposeth that which no judicious Divine will endeavour to uphold.

*Of the Supralapsarians
Distinctions.*

THis terme of *Supralapsarians*, which is truly fastened upon some Protestant Divines, but falsely upon Calvin, if it designe all those who place the decrees of Election and reprobation before the Prevision or decree of permitting originall sinne, it taketh in Scotus and all his followers, it taketh in a number of the Romanists, for (if Suarez say true) it is the more common opinion amongst them. This I note to shew the private spleene which our remonstrants carry against some Protestant writers of good desert in Gods Church, whom they foulely handle for the selfe-same opinion which they winke at in the Romanists. But to come to their *Distinctions*.

The

Supralapsarians charge not God

The first Distinction of the Supralapsarians whereby they cleare themselves from making God the true cause of mens finnes though they teach absolute Election and Non-election or negative reprobation considered before the fall, is, That Gods decrees may be *Operative* or *Permissive*. This decree of reprobation is not a decree to worke any mans sinfull actions whereby he incurreth damnation, but to let them come to passe by the free operation of his owne will. This distinction of Gods decrees is not denied; but it is objected by this Authour, That God *standeth in no need of mans sinne for setting forth of his glory*; as if the doctrine of the Supralapsarians concerning absolute Election and absolute Non-election or Reprobation made sinne so absolutely needfull, that Gods glory must suffer an eclipse if finnes be not committed by his owne procuring and working. But absolute Reprobation implieth onely, that God knew he could turne the finnes of men and angels (yea and their damnation) unto his owne glory; and that he decreed so to doe in some, not out of any necessity of setting forth his glory by permitting or punishing their sins, but out of his Free-will determining so to manifest his glory. The glory which eternally and essentially belongeth unto God; needeth not the creature it selfe, much lesse then the sinne of the creature. Gods glory had beene the same that it is if man had never beene made; and so consequently if he had never sinned, if he had never been condemned unto Hell for sin. Nay further, if no man had ever been elected, sanctified, or saved, Gods glory is a thing which could not possibly have beene lessened or any way blemished. The outward and temporall manifestation of Gods glory being in it selfe a thing of no necessity in regard of God, it is

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fond to imagine that God standeth in need of any such means for setting forth of his glory, seeing the very temporall setting forth of his glory is a thing no way needfull unto him. We agree therefore that God stands in no need of sin either for his glory as it is considered in it selfe, or as it is to be manifested unto the creature: For God in his infinite wisdom could (without the permission of sin) have found meanes enough for sufficient illustration of his owne glory.

Two other reasons are assigned by this Authour of the permission of sinne: The one is, the great good which the most wise God foreseeeth he can, and the most gracious God determineth that he will bring out of the evil actions of men. The other is, *because man is by God made a free Creature, undetermined in his actions till he determine himselfe, and therefore may not be hindered from sinning by omnipotency.* The former reason we gainsay not: The latter is neither fitly nor truly set downe. The full reason is, Because God who gave man a free and yet a defective will, hath thought it fit that this will should produce her owne acts *per modum liberi agentis*, and yet so that the defectiveness as well as the freedome should be manifested. Now had not God established any such permissive decree, the frailty and deficiency of the Creatures free-will could not have beene discovered either in men or Angels. Now it is false (which is supposed and here implied) that Gods determination of mans will unto every particular action is a necessary hindering of the liberty of the will unto all actions so predetermined. The Jesuites themselves, who oppose the Dominicans in their Physicall Determination or Predetermination of mans will unto all acts of what kind soever, doe notwithstanding grant a

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Predefinition or Predetermination unto good supernaturall acts, and that without all impeachment to the liberty of mans will. To think therefore that God should *repent his own ordinance* concerning mans libertie unlesse he leave all his actions unto himself undetermined, and that Gods permissive decree is founded upon this reason, is a flat mistake.

And here I must adde unto what hath been said, That the Divine permission which adhereth unto the decree of Reprobation may be understood two wayes. It may be taken either for that immanent and eternall decree *quo decernit Deus non impedire peccatum, et decernit aliqua bona facere; licet sciat illorum occasione committendum esse peccatum*; and this is called *increata permissio*: or for the temporall accomplishment of this decree, In producing those occasions and circumstances, good in themselves, which God fore-knew would be abused unto sinfull actions, and permitteth so to be; and this is called *creata permissio*. Absolute Election and Reprobation cannot be defended without this absolute permissive decree, but this absolute Permissive decree may, and is easily and perspicuously defended by Divines, both of our Church and the Romane, from making God the cause or Authour of any mans sinne.

P This is so clear, that it is here confessed, that such a Permissive decree is *truly and fitly contradistinguished* to an Operative decree. But it is objected that the Defenders of the absolute decree in sinfull events ascribe more to the operative power of God than this permission importeth. How is this proved?

I. Because many who defend absolute Predestination and negative Reprobation, do utterly reject this former distinction of a Permissive and Operative decree. I dare boldly say not many, and I think not one man will be found who dareth utterly reject

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this distinction. And if some should, doth it therefore follow that the doctrine it self of absolute Election and absolute Non-election maketh God the operative cause of sinne, because some maintaining this Doctrine, do ignorantly and falsly maintaine together with it an erroneous opinion? As for Beza and Calvine, whom this Author challengeth to make God to decree sinne with an *energeticall and working will*, and not *onely with a permissive*, and therefore to make God the cause of sinne, he should first have considered, that the permissive decree concerning sinfull actions, implieth an infallibility of the events permitted. *Posita permissione certissima est futuritio peccati quod permittitur, et omnium circumstantiarum quae permittuntur in illo.* Secondly, it should have been considered, that there can be no infallible knowledge of such permitted events, unlesse an Energeticall and Operative will be conjoynd with the Permissive will. But how farre forth is this Energeticall will or decree conversant about sinfull actions, whose event is decreed by a Permissive will or decree?

First, It eternally decreeth and accordingly at the very time when sinfull actions are committed, it giveth the sinner the power and use of understanding and Free-will, without which he could not sinne.

Secondly, God thereby eternally decreed to concur, and accordingly at the instant doth concur, *ad materialem actionem peccati*, which otherwise could not come into act or being.

Thirdly, God also decreed to make a collection and concurrence of those circumstances and occasions (good alwayes as they come from God) whereupon God fore-saw that the sinner would infallibly fall into sinne.

Fourthly,

Ruij. De
scient. Dei,
disp. 26.
Sect. 1.

Ruij. De
scient. disp.
69. Sect. 10.

Fourthly, God decreed to deny all such meanes as in his infinite wisdom he knew would have prevented such sins, and to afford them only such means as he certainly knoweth they will voluntarily abuse unto the committing of sin.

Fifthly, God limiteth and ordereth their sins, that they shall breake forth in no other measure, at no other time, upon no other persons, then himselfe hath fore-appointed.

And lastly, God ordereth all the permitted sins of the reprobate to his owne glory and the good of his elect.

All these may in a good sense be called operative decrees or volitions of God, and not barely permissive: In all these which are conversant about the sins of men, there is a positive will of God which doth not onely permit men to worke their sinfull actions, but above and in those sinfull actions hath his owne good and holy worke. And this is that Energeticall will which Calvin and Beza attribute unto God in mens sinfull actions; which their very adversaries are forced to acknowledge. As for any energeticall will which should so have a working in sinfull actions as that it should be the cause *quod talis actio sit cum tali defectu*, or (in plainer termes) that should worke the contrariety or repugnancy of the sinners will unto the Law of God, this Calvin and Beza utterly disclaime. And as for the very termes which they use in referring sinfull actions unto the will of God, the very same in substance are used by all other Divines, though some in words are more strict then others. I now quote that of Ruiz, *Dei voluntate, consilio, decreto, definitione fieri peccatorum actiones significat Scriptura*. And that of Penottus, *Hac solum fit in mundo, & eo modo, & ad eum finem, Quod, & Quomodo, &*

g De scientia Dei, p. 219.
h Lib. 8. c. 22. sect. 2.

ad

ad Quem finem Deus vult illud fieri. And *Ipsa Divina causalitas aliquo modo extenditur ad ipsa mala*, p. 255. *non sicut ad effectum constitutum in esse per ipsam Divinam causalitatem, sed sicut ad objectum circa quod versatur Divina causalitas, vel illud impediendo ne fiat, vel illud permittendo fieri, &c.* So that the question is not, whether God have onely a permissive decree about sinfull actions; for most grant he hath also an operative decree: but all the difficulty is, In what manner and measure and by what means this decree hath his work upon the will.

Calvine and Beza then might well tax all who grant onely a permissive decree concerning the events of sinne, and deny an operative, and truly avouch that many places in Scripture cannot be understood of a bare permission, but of necessity they import some kind of effectuall operation.

II. It is further objected, That the maintainers of absolute Reprobation, though they admit the name of a permissive decree, yet they corrupt the meaning: For whereas Permission is an act of Gods consequent or judiciary will, they make it an act of Gods antecedent will exercised about those who as yet lie under no guilt of sinne.

It is true that there is such a permission as this Authour speaketh of, which is judiciary, and layeth hold onely upon those who have long abused the mercies of God: but he is deceived in thinking that no decree of Divine permission can be antecedent unto the guilt of sinne. The Non-elect angels were permitted to commit their first sinne; which could not possibly be a judiciary permission in punishment of any former sin. Adam and Eve were permitted to fall into their first transgression; which permission cannot without evident absurdity be deduced from any foregoing or foreseen sin of theirs. And to speak generally

generally of all persons Not-elected, the permissive decree of their finall perseverance in sin must in reason be antecedent to the absolute prevision of their impenitency. And though God may justly decree to punish the abusers of their free-will by letting them fall from one sin to another, yet there can be no one sin insisted upon in which the permissive decree of God is not antecedent to the prevision of the same sin.

But let us heare what Calvines adversaries themselves say concerning this point of Permission: *k* *Voluntas permittendi peccata, permissioque ipsa, esse potest non propter culpam aliquam quasi in pœnam, sed ex sola libera voluntate Dei. Prius est Deum denegatione (specialium) auxiliorum permittere peccatum, quam peccatorem in illud incidere.* And this is properly that permissive decree or that Permission which we understand when we dispute about Non-election or negative Reprobation. Of this Suarez speaketh in this manner; *l* *Hinc intelligitur, voluntatem illam permittendi peccata reprobi, si ad totum ejus lapsum comparetur, non habere causam ex parte illius.* And Vasquez; *m* *Sicut prime vocationis nulla datur causa, ita neq; permissionis in eo qui permittitur, postquam ab originali justificatus est. Nullum peccatum est quod non pracedat aliqua permissio; hac est, Negatio vocationis congrua quâ novit Deus peccatum impediendum si concederetur.* I could bring many more speaking to this purpose: but the mistake of this author is so evident in making the permissive decree which cohereth unto Non-election or negative Reprobation to be a judiciary decree, that it needeth no further confutation.

He further telleth us, That Permission no more then a Not-hindering of men from falling that are able to stand, and supposeth a possibility of not-sinning: But those

k Molins,
Quest. 23.
pag. 398.
399.

l Opus. pag.
178.

m In Im. qu.
23. Disp. 9.
sect. 4.

those who defend absolute Reprobation make it with-holding of grace needfull for the avoyding of sinne, and so including a necessity of sinning.

In this dispute about absolute Predestination and Reprobation or Non-election, we are not to regard what every particular Doctrine saith or writeth, but what is in deed & truth a consequent of the doctrine it self. And first we answer, That the permissive decree upon which Reprobation dependeth containeth in it somewhat more than a bare not-hindering of men to fall into sinne, though it be no reall positive efficient or working cause of their sinne. For whereas God hath infinite wayes whereby he could prevent the sinnes of any Reprobate person, and that without forcing their free-will, it containeth a positive and peremptory resolution of denying them all such grace as he knoweth would prove effectually to their salvation were it afforded them. And which is more, it containeth a positive decree of putting them into such circumstances, conditions or occasions as God knoweth will infallibly induce them to sinne. This is not done by a bare permission, but by some kind of operation. And this is out of all question amongst judicious Divines whether Protestants or Papists. And yet withall they maintain, that men thus reprobated, and thus permitted to fall into finall impenitency, thus placed by Divine providence in circumstances and conditions which he knoweth will by them infallibly be abused unto sinne and obstinacy in sinne, were not thereby spoyled of their possibility of standing, or of their possibility of not committing this or that sinne permitted. The Reprobation therefore which is maintained by orthodox Divines, and the Permission thereunto annexed, importeth not a with-holding of grace absolutely necessary for the

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avoiding of sinnes so permitted, much lesse a necessitating of sinners unto their severall sinnes, but a withholding of all grace which would be *de facto* effectually unto the avoydance of sinne, and such an ordering of circumstances and occasions as God certainly knoweth will make them freely runne into their sinnes, and obstinately continue in them.

Now, whereas it is further objected, that *from the withdrawing of such grace sinne must needs follow*; we answer, That sinne infallibly follows upon this Reprobation, permission and withholding of effectual grace; yet not as an effect floweth from the proper and true cause, but as a Consequent is deducted out of an Antecedent, by a true form of reasoning. As for example, if we reason thus, *God absolutely decreed to withhold from the non-elect angels all such effectual grace, as he knew would have up-held them, and without which hee knew infallibly that they would fall away; and he further decreed to permit them to fall away: Therefore God by these his decrees necessarily caused their sinne*, it is a false collection or inference. But thus to argue, *God absolutely decreed, &c. therefore their sinne and voluntary apostasie certainly followed necessitate infallibilitatis*, this is a true inference.

That which occasioned the Remonstrants error in this point, is an equivocation in the word *Cause* or *Causing*. For one may be said to be the cause of such an evill action or event, really, truly, and properly, when he doth directly work the production of that evill; or abusively, improperly, and falsely, when he doth not work as he could to the preventing and hindering of such an event. Thus ignorant men may suppose that when the Sunne withholdeth his beams, it really and truly worketh or causeth that

that darknesse, coldnesse, fogginesse, wherewith the aire is presently possessed: but in truth there is no such matter.

2. And further we say, That this Reprobation or permission whereof we speak in this controversie concerning absolute or conditionate Election and Non-election, implyeth not a Subtraction of any graces or helps obtained, much lesse of any absolutely necessary to the preventing of sinne; but a Non-preparation, a Non-donation of such graces and helps without which God fore-saw and fore-knew, that the Reprobates out of their own free and perverse will would infallibly delight and perish in their sinnes. The Subtraction of some measure of grace already given, and permission of a man to fall into more sinnes, in punishment of a former sinne voluntarily committed, is not alwayes a signe of Reprobation, nor of the permissive decree thereunto appendent. For many of the elect have thus been permitted to fall from one sinne into another, as David was from adultery unto murther; and yet at length all turned to his greater good. But when we speak of a permission inseparably and properly belonging to the Non-elect, it is not a Subduction of needfull grace in *pœnam peccati*, much lesse a working of any malicious quality in them whereby they are necessitated to sinne, but a Not-preparation or Non-donation of such grace without which God knoweth most infallibly that they will live and die in their sinnes. And this is it which S. Augustine intended when he said, *Deo reprobante non irrogatur aliquid quo homo fit deterior, sed tantum non erogatur quo fiat melior*.

For the saying of learned Whitaker, it is true, the permissive decree, as it properly concerneth Reprobation, being nothing else but a negation of all such

gracious helps: *quibus positis peccatum impediretur*: which must be understood of small sin, if it be applied unto the permission which is onely proper to the Non-elect; For the Elect oftentimes are denied such helps, which if they had beene afforded, this or that particular sin had certainly beene prevented; and the Non-elect may have such helps of grace afforded them, whereby they doe actually avoyd this or that sin, unto the committing whereof they were before strongly inclined.

As for the phrase used by Pareus, *That Adam could not use his endowments to persevere*; This *non posse* is in Scriptures, Fathers, Schoolmen and all manner of authours usually applied unto such actions wherein the Agents had a free power not to have done what they did. It is therefore a weake inference, to gather from the bare words *Necesse*, *Impossibile*, *Non posse*, *Non possibile*, or the like, a necessitation of mans will unto such acts, or an absolute impotency unto the opposite acts, as this Authour and the Remonstrants ordinarily doe. Jerem. 13. 23. The Jewes are sayd to be under the same impossibility of doing good which the Black-moore is of making his skin white: yet no necessitation of doing evill actions is thereby implied. Joan. 12. 39. *Propterea non poterant credere*, &c. and yet according to Prospers determination, *Non predestinatus perit infidelitate voluntaria, non coacta*. Matth. 18. 7. *Necesse est ut veniant scandala*: and yet the giving of scandals is not enforced upon any mans will. *Nemo potest corrigere quem Deus despexerit*: and yet the Reprobates continue uncorrected in their sins through their owne voluntary obstinacy. Rom. 2. 5. *Thou after thine hardnesse and heart that cannot repent*: and yet this CANNOT doth not free the wicked from voluntary impenitency. 2 Pet. 2. 14. *Having*

n Ad Cap.
Gall. sent.
super 14.

ving eyes full of adultery and that cannot cease from sin: and yet nothing hereby is implied or intended which taketh away the freedome of mans will in committing sin. The Fathers use the same words, and yet never intending thereby the destruction of free-will, or the necessitation unto any sinfull act.

Augustine speaking of a wicked man saith, *Cogenti cupiditati bona voluntate resistere non potest*: yet he never imagined a necessitation or coercion unto any particular sinfull act, *De perfect. Inst. Resp. 5*. Speaking of Pharaoh, he saith he was so hardened, *ut obtemperare Deo non potuerit*, *Propos. 62. in Epist. ad Rom.* And he useth the same phrase concerning the Jewes, *Tract. 54. in Ioan.* and yet *non posse* in neither place importeth a coercion or necessitation of the will unto any sinfull act. Not to heape up any more allegations, it may be generally observed, that where-soever there is an infallible Divine prescience of any future act or event, there it is not unusuall to affirme that act to be necessary, and the opposite event, to be impossible. And Ruiz giveth a reason of this manner of speech, ** Quia infallibilitas actus est aliqua impotentia omittendi, & infallibilitas omittendi est aliqua impotentia operandi talem actum.*

o Vide Ruiz
De scient.
disp. 66. sect.
1. pag. 634.
c. 6.

* De scientia
Dei. disp.
80. sect. 6.

I have insisted the longer upon this, because it is presumed alwaies a good inference against Calvine, Beza, or any of our Protestant Divines, *They say such an action or event is necessary, such an one is impossible; therefore they overthrow freewill, and put a necessitation unto sin upon men Not-elected*. Whereas when Scriptures, Fathers, Schoolmen, and moderne Papists use the same termes, our Remonstrants can give them a right interpretation.

To conclude; Albeit the Permissive decree doe inferre an infallibility of small infidelity and impenitency in persons Not-elected; and albeit in this regard

regard their Not-believing and Not-repenting be sometimes termed necessary, and their believing and repenting impossible; yet it ought not to be gathered from such phrases of speech, That God by taking away their liberty inforceth them upon their sinnes.

Dist. 2.
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The second distinction opposed by this Authour is that which considereth in Sinne the *Materiall* and the *Formall*, which is, the substrate act, and the obliquity of the act, and so granteth God to be the cause of the materiall part, as it denieth him to be any cause at all of the formall, which is the repugnancy or disconformity which the will of the Agent hath with the Law or will of God. This distinction is a sound and a necessary distinction, and approved by all judicious Divines whether Papists or Protestants. *P De malo culpa quoad substratum et materiale, quod est actio naturalis cui malitia est annexa nulla est difficultas in inquirendo et explicando quidnam illud sit, quoniam ex hac parte malum culpa non est malum, sicut nullus actus naturalis est de se malus. 9 Omnes Theologi conveniunt, quod Deus est autor entitatis naturalis ipsius peccati.*

P Penot. lib.
8. cap. 11.

9 Ibid. 477.

Against this is excepted, That all sinnes receive not this distinction. If all sinnes subsist in some actuall motion of the soule, body, or both, and this motion abstractively considered be the materiall part of every actuall sin, and hath God for the prime cause in whom we live, move, and have our being; then no sinne can be assigned wherein this materiall part may not be found. In eating the forbidden fruit the materiall part of the sinne in regard of the soule was the Appetition thereof; in regard of the body, the Mastication and Manducation and other bodily acts: Separate these from the formall part, which is *Modus appetendi*, and containeth a repug-

repugnancy to Gods command, and God was the prime authour thereof. The Act of desiring and of eating must of necessity be reduced to God, without whom there neither is nor can be any motion of body or soule: but the disorderly manner of desiring and eating contrary to the Law of God, this is reducible (as being a defect) onely to the defective will of man. This is well observed by Ruiz, *r Aliqui modis se habendi in voluntate non reducuntur r De vol. in Deum tanquam in causam, presertim quando culpabilis est modus se habendi.* And more fully; *3. Potest voluntas Divina amando quamlibet actionem sub ratione actionis non amare differentiam monstrositatis per quam positivè repugnat Divina legi.* *1. Dist. 6. sect. 2.*

He proceedeth in opposing this distinction, and saith that the defenders of absolute Election and Non-election make God an authour not onely of the action, but of the aberration or formal obliquity thereof, in making him the true cause of those meanes which lead to damnation, which are sinfull actions as sinfull, not as actions.

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We answer, It is very true, the meanes which bring reprobated men unto their damnation are sinfull actions considered as sinfull or as repugnant to the Law of God, and not considered barely and abstractively as actions: But we deny that the decree of Reprobation maketh God a cause of those meanes or wicked actions whereby men procure their owne damnation. For though Predestination maketh God a proper efficient cause of those meanes whereby men are brought to salvation, because they are good, holy, supernaturall acts; yet Reprobation maketh not God the cause efficient of those meanes which carry men unto damnation, because they are evil, impure, defective acts, and such as it is repugnant to the very essence and nature of God to be

be a causer of them. It is certaine that infidelity, impurity, impenitency follow the decree of Reprobation; but they follow it not as meanes prepared or wrought by God for compassing the damnation of the Non-elect, but as the matter presupposed unto their just damnation, growing out of their owne perverse free-will, *Deo permittente, providente, & circa hanc materiam justitiam suam vindicativam exercere decernente.* We assent unto that judicious de-

In 1^a qu. 23. art. 5. termination of Cajetane; *Non est idem judicium de reprobatione & predestinatione: quoniam in reprobatione est aliquid extra totum reprobationis effectum, scilicet culpa; non sic autem est in predestinato, in quo totum ordinans ipsum in vitam aeternam, est predestinationis effectus.*

For the *simile* retorted; If the decree of negative Reprobation be supposed by any to make God deale with men as the master is here said to doe with his lame horse, we leave such wild imaginations to the forgers thereof, as not worth the trouble of confutation, being senselesse and godlesse.

Dist. 3.
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To what is here alledged we answer, That the Predestination of God doth not determine mans will to sinne eyther by Compulsion or by Necessity: Let them be different, or let them be the selfesame, all is one to our present purpose. Predestination did not compell or necessitate Judas to betray and sell his master: Predestination did not compell or necessitate Absalom incestuously to defile his fathers concubines: The like may be said of all other sinners who commit such finnes upon deliberation, and so proceed to election, having in themselves a naturall power of understanding, whereby they were able otherwise to have deliberated, and thereupon otherwise to have chosen. And we see by experience that Traytours and Adulterers fully bent to com-

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mit such wicked acts; can and oftentimes doe refraine putting them in practise upon better deliberation. This is a demonstration, that they can choose the doing or the forbearing to doe such wicked acts: and when they choose to doe them, it is not the decree of predestination which forceth or necessitateth them thereunto; but they are directed thereunto by the deliberate use of their understanding, and resolved to doe such acts by the free election of their owne corrupt will.

S. Augustine, Prosper, Fulgentius were all defenders of absolute Election and Non-election, and adversaries to that Election and Reprobation which the Pelagians and Semipelagians founded upon contrary good and bad actions foreseene in men, yet all of them disclaimed this Necessitation. Let Prosper speake for them all three; *Qui dicit quod qui Evangelica predicationi non credunt ex Dei predestinatione non credant, & quod Deus ita desinierit ut quicumque non credat ex ipsius constitutione non credant, non est catholicus. Non predestinatus perit infidelitate voluntaria, non coacta.* That which is here determined concerning Infidelity, may as well be applied to Treachery, Adultery, or any other transgression of Gods law: for in all such actions *Non-predestinati pereunt transgressionem voluntaria, non coacta.*

u Ad Cap.
Gall. sent.
14.

The reasons which the Authour brings to prove that *what necessitateth mans will to sin is the cause of sin*, make nothing against S. Augustines doctrine of absolute Predestination, untill he can prove that such a Coaction or Necessitation doth absolutely follow thereupon. Which because it was an harder matter then he was able to undertake, he letteth it alone; and so may we his arguments.

Yet we must needs tell him his Philosophicall fanie, That mans free-will is under the insuperable controll

x Part. 3.
fol. 333.

y In 3. Reg.
cap. 12.

z Epist. 107.

controll of no Lord but it selfe, is but unsound Divinity. It is under the insuperable controll of him that made it; and so fully, that Gerson was not afraid to use the word *Necessity* by this Authour so much abhorred; * *Et si Deus non cogit liberum arbitrium, potest tamen inducere necessitatem ad illud volendum quod sibi placuerit.* And Abulensis; y *Stat libertas arbitrii cum Divina motione voluntatem nostram ad id quod vult applicante.* This S. Augustine termeth z *Omnipotentissimâ facilitate convertere, & ex nolentibus volentes facere.* If this doctrine of the supreme Dominion of mans will be maintained, Gods supreme power in bending and turning mens hearts at his owne pleasure, witnessed through the whole body of Divine Scripture, must be abandoned. Yet for all this we utterly deny that God by his insuperable and unconquerable power doth at any time make the wills of men Not-predestinate *servile instruments* unto the committing of sinfull actions. It is the devils suggestion, their owne lustfull provocations, their voluntary wicked elections which make them *servile instruments* (not of God but of the devill) in committing their abominable finnes. God maketh both the devill and them, even by their wicked actions, to be instruments unwittingly and unwillingly accomplishing his most wise, just, and holy purposes, and serving to the illustration of his glory.

The Divine Dominion which Gods will hath over mans doth not nor cannot shew it selfe by any such *influx* or *impression* as should instill any malicious quality into mans will, or wrest and force it unto any malicious action; neither doth the decree of absolute Reprobation import any such matter. Whatsoever therefore is here further discoursed concerning this Necessitation and Servile usage of mans

will

will by God unto the committing of sinfull actions, we passe-by, as presumed and not proved to be a consequent of absolute Predestination and Reprobation.

The doctrine of Aquinas is in this point of Predestination and Reprobation farre more sound then the doctrine of the Remonstrants; a *Aliter se habet reprobatio in causando quam predestinatio. Nam predestinatio est causa & ejus quod expectatur in futura vita à predestinatis, scilicet gloria, & ejus quod percipitur in presenti, scilicet gratia: Reprobatio vero non est causa ejus quod est in presenti, scilicet culpa; sed est causa derelictionis à Deo. Est tamen causa ejus quod redditur in futuro, scilicet pœna aeterna. Sed culpa provenit ex libero arbitrio ejus qui reprobat & à gratia deseritur.* If the Remonstrants could be brought to a true understanding of this short decision, all their quarrels were at an end.

Sinne is considerable either formally and in its owne nature, as it is sinne, or as it is a meanes of declaring Gods justice in mens punishments. God doth not predestinate men to sinne as it is sinne, but as a meanes of punishment. This distinction is either not well conceived, or at least not clearly expressed by this Authour.

Those who defend the decree of absolute Predestination and Reprobation doe not say that God predestinateth any man unto sinne, but that God by his secret counsell ordaineth what sinfull events he will permit to be brought into act, and what good uses he will apply them unto. Their distinction standeth upon these termes: That in sinfull actions we may consider that which properly and formally maketh them faulty, namely their Repugnancy unto Gods Law; and of this God is not the authour or causer: Or else we may consider

in

a Part. 1.
quest. 23.
art. 3. ad
2^m.

Dist. 4.
2.

2 Sam. 12.
11, 12.

in them that which maketh them just punishments unto other men or unto the party himself that committeth them; or profitable corrections; and thus God challengeth unto himself the causing of them. For example; the theft of the Sabeans and Chaldeans was a sinne, as it was a wilfull and free taking away of another mans goods, proceeding from their own will, and contrary to the Will or Law of God: and thus their own malice and not any influx of God into their will caused this sinfull and deformed act: but the same sinfull outward act materially considered might be a punishment of Job, an exercise of his patience, and an experiment of his vertue unto the setting forth of Gods glory: and in these regards God taketh upon him the causing of it; *Deus dedit, Deus abstulit*. The defiling of Davids concubines by Absalom, as it was a sinne contrary to Gods expresse Law, had no other true cause than the defective free-will of Absalom who committed it: But as it was a just punishment of David for his former defiling of the wife of Uriah, God maketh it his proper act and deed; *Tu fecisti occulte, ego facturus sum coram toto populo*. And the reason hereof is easily conceived: for *peccatum quatenus peccatum* is an unjust defective and monstrous action; and therefore cannot be reduced unto God a most perfect agent, but unto man an unjust defective and disordered agent: Yet *peccatum quatenus poena* or *judicium*, as it is made a punishment or judgement lighting upon another, is a just and orderly action, and therefore reducible unto God the just Judge of the world. Suppose a Judge so ordereth the matter, that such a traitor shall be strangled or beheaded by such an executioner: suppose withall that the same executioner strangleth or beheadeth him not

out

out of obedience to the Judge, but out of the malice of his own heart: here the same act, which is the killing of a man, as it proceedeth from the wicked will of the executioner, is a sinne, and not caused by the Judge; but as it is a punishment inflicted upon the traitor, it is good and just, and caused by the Judge himself. And this is all which Calvin maintaineth in saying, *Pravos improborum affectus ad exsequenda sua iudicia destinat & regit Deus*.

b De ocul-
m Dei pro-
vid. pag. 747
T.

Whereas it is objected, That a good end cannot moralize a bad action, because the evill of sinne is greater than any good can come by sinne; it is true, if the bad action and the good end be both referred onely to the sinner: But if the badnesse of the action be referred onely to the sinner as the proper cause, and the goodnesse of the end or good use onely which God maketh of it be reduced unto God alone; then it doth moralize it, making it a just and good act so farre as it respecteth God the ordainer and causer thereof. Neither is the evill of a particular sinne greater than the good which God can extract out of it (for then he would never permit it) though it be greater than any good which a sinfull man doth intend by it. That which the Jews did in putting Christ to death, was *lasia Divina majestatis, Divino bono opposita*: But that which God did in causing the punishment of our sinnes to light upon Christ, was not *Divino bono opposita*, but such an action as tended to the setting forth of Gods goodnesse and glory. We do not grant therefore, that God for any good end either willeth or worketh any sinne, *quod peccatum*: but we onely say, that God willeth, ordereth, causeth those outward actions or events whereunto sinne cleaveth, *ex parte impiorum agentium*, as by him they are made just punishments or great benefits unto men.

Whereas

Whereas it is yet further urged, If God willeth the sinne as it is a means of punishment, he willeth it as sinne; for in no other consideration it is a means of punishment: and so Gods decree is terminated to the very formality of sinne; here is a plain mistake. If God should will sinfull actions, as they are deserts of punishment unto the sinner himself, then it were clear he willeth them *sub formalitate peccati*: for they no otherwise deserve punishment than as they are formally repugnant to the Law of God: But in willing the material acts of divers sinnes, as they are inflictions of punishment upon other persons, they are good and just, as all Gods punishments are; and they have nothing to do with the formality of sinne, which is a privation of rectitude in the will of such sinfull agents, and can be no otherwise caused than by themselves.

An answer to their indignities.

TO the first we say, That *Ortus* and *Usus peccati* are things of a quite different nature. It is want of wisdom to cause sinne *quoad ortum*, or to be a cause breeding and acting it: But it is an high point of the Divine Wisdom, to cause sinne bred in the defective will of man and acted by the will of man, to be a just punishment either unto himself or others. And this is all which Cajetan intended upon 2 Kings 12. in denying God to be the authour of sinne as sinne, and yet granting that he may be the authour of sinne *qua poena peccati*. Which opinion of his, though it be quarrelled by some other Papists in regard of the word *Authour*, yet it is defended by Canus *lib. 2. De Loc. Theolog. cap. 4.* where he hath these expresse words, *Recte, ni fallor, dici potest Deus autor esse operis mali, non quia*

c Resp.
ad 7.

est malum culpa, sed quia est malum poena. But whether Cajetan and Canus have retained *formam sanorum verborum* in terming God the author of that sinne which he causeth and maketh to be a punishment; either to the party committing it, or others, I do not decide; but rather think they have not. As for our Divines, who think that party onely to be the true authour of sinne *ex cuius voluntate egreditur sub ratione peccati*, or *quatenus peccatum*, they use not to term God the authour of any sinfull act or work; and therefore Calvin^d detesteth it as a prodigious blasphemy, *Maleficia non tantum Deo volente, sed et Dei pro-etiam autore perpetrari.* But that God willeth and causeth *hominum maleficia* to be vindicative, afflicting punishments to the offenders or others, which is *causare sub ratione poene*, is generally admitted by all Divines: And it maketh not God the author of them *secundum rationem culpa*, but the operative cause of them onely *secundum ordinem quem illis indit ad finem providentie sue*. And as God is more than a permissive cause in mens wicked actions as they do *subire rationem poene* to themselves or others, so likewise, as they become means of good to others: *Deus quasdam voluntates suas utique bonas implet per malorum hominum voluntates malas: Sicut per Iudeos malevolos bona voluntate Patrie Christus pro nobis occisus est.* In which regard the same Saint Augustine speaking of Judas, useth not the word, *permisit Deus*, but, *elegit ad fundendum sanguinem suum*. This is not out of want of wisdom to bring-in sinne for the glorification of his justice, but to cause sinne conceived in the wicked heart of man, and acted by his wicked hand, to become a means for manifestation of his justice. And therefore whensoever God concur-
reth to the causing of any outward sinfull act, as

d De ocul.
ta Dei pro-
vid. in
Resp. 5, 6.
pag. 736.

c August.
Enchirid.
ad Laur.
cap. 101.

it serveth to any good end of his own intendment, he appointeth not men to commit (nay he forbid-
deth them the committing of such acts) but he in
himself decreed and fore-appointed his own per-
mission, and therewithall the causing of all such reall
and positive effects without which the act could not
be produced, and of all such good ends or conse-
quents as he produceth out of it.

A To the second we answer, That to will the event
of sinfull actions for good ends argueth no want of
sincerity in Gods dealing with men. As to will the
torturing of Martyrs by tyrants, to the end that
Christian Religion might by their patient sufferings
be advaneed, and Gods Name glorified, or to will
that Paul should be buffeted by Satan to the end his
soul may be kept humble; is not to appoint the devil
or tyrants inevitably to commit such actions, *that so*
they may be damned for them, as is falsly supposed, but
to let loose the reins unto their wicked wills out of
which these actions did voluntarily flow, and to
cause whatsoever positive good can be conceived
either in such materiall acts or from them.

E To the third: The permissive decree, or decree of
Reprobation, as it respecteth the sinnes of Reprobates
argueth no want at all of mercy in God, though it
import a denegation of some mercy which God
(were he so pleased) might have bestowed upon
them: but here is no cruelty at all. ^f *Rationabili-*
ter negatur quod nulla ratione debetur. Neither doth
it flow from a desire of destroying souls, or cause the
wicked to live and die in their sinnes. All these are
false inferences, and have been formerly confuted.
And therefore we conclude, That it is not yet proved
that the Doctrine of Reprobation maketh God the
Authour of sinne.

The

The Treatise.

The second inconvenience (A) is, the Overthrow of true Religion and good government among men. II Incon-

To this this opinion seemeth to tend, for these reasons.

I. Because it maketh sinne to be no sinne indeed, but one-
ly in opinion. We use to say, *Necessity hath no law*: creatures
or actions in which Necessity beareth sway, are without Law.
Lyons are not forbidden to prey, birds to fly, fishes to swim, or
any brute creatures to do according to their kinds, because their
actions are naturall and necessary: they cannot upon any admo-
nition do otherwise. Among creatures indued with reason and
liberty, Lawes are given to none but such as can use their prin-
ciples of reason and freedom: Fools, mad men, and children are
subject to no law, because they have no liberty. To men that can
use their liberty lawes are not given neither but in those actions
which are voluntary: No man is forbidden to be hungry, thir-
sty, weary, sleepy, to weep, to laugh, to love or to hate; be-
cause these actions and affections are naturall and necessary: the
will may govern them, but it cannot suppress them. And so if
To deale justly, To exercise charity, &c. with their contraries,
be absolutely and antecedently necessary too, whether this ne-
cessity flow from a principle within, or a Mover without, we
are as lawlesse in these as in the other. Now if Necessity have
no law, then actions in themselves evil, if under the domi-
nion of absolute necessity, are transgressions of no law, and
consequently no sinnes. For *Sinne is a transgression of the law*,
1 John 3. 4.

This that I say, hath been said long ago. For Justin Mar-
tyr speaking against the Destiny, hath these words, ^a *If it be* b Just. Mari.
by destiny (that is, by absolute necessity; for that the Fathers do Apol. 2. a
generally call by the name of Destiny;) *that men are good or* little beyond
bad, they are indeed neither good nor bad. A speech like to this he the middle.
hath a little after; ⁱ *It would seem, if this be so, that vertue and* si fateri heret
vice are nothing; but things are judged to be good or evil by opinion ut esset aut
only: which as good reason teacheth, is very great injustice and im- improbis,
piety. And surely well might he say so: For to what purpose aut bonus,
was the Sonne of God made man, and being man, made a sa- nec alii qui-
crifice of sinne? Why was the ministry of the Word and Sacra- dem probi
ments ordained? To what end are heaven and hel propounded? essent, nec
Why are exhortations, dissuasions, or any other means to hinder alii mali.
i Videretur
verum esse,
nihil esse
virtutem nec
vitiū, sed opinione solum bona & mala iudicari: quæ ut vera ratio docet, est
maxima impietas & injustitia.

K 2

men

men from sinne applyed, if sinne be nothing but a mere opinion? Christ, the Christian Faith, the Word and Sacraments and whatsoever according to the Scriptures hath been done for the applying of the pardon for sinne, are all but mere fables, nay, very impostures, if sinne be nothing. And by consequence it is no matter at all whether men be Christians, Jewes, Turks, or Pagans, of what Religion, or whether of any Religion at all. Now, whither tendeth this, but to the overthrow of Religion?

II. Because it taketh away (B) the conscience of sinne. Why should men be afraid of any sinne that pleaseth or may profit them, if they must needs sinne? or what reason have they to weep and mourn when they have sinned, seeing they have not sinned truly, because they sinned necessarily? The Tragedian saith, * when a man sinneth, his destinie must bear the blame. Necessity freeth him from all iniquity. Sinnes are either the faults of that irresistible decree that causeth them, or no faults at all. If either; then sorrow, fear, or any other act of repentance whatsoever, may as well be spared as spent. This conceit being once drunk-in, Religion cannot long continue: for the affections have been the strongest planters, and are the surest upholders of it in the world: *Primus in orbe Deos fecit timor.*

III. Because it (C) taketh away the desert and guilt of sinne. Offences, if fatall, cannot be justly punished. The reason is, because those deeds for which men are punished, or rewarded, must be their own, under their own power and sovereignty: but such are no fatall actions or events, Neither temporally nor eternally can sinne be punished, if it be absolutely necessary.

1. Not temporally; as God himself hath given us to understand by that law which he prescribed the Jewes, Deut. 22. 25. which was, That if a maid commit uncleanness by constraint, he should not be punished. His reason was, because there was no cause of death in her: what she yielded to, was through compulsion, being overborn by power: as a man that is wounded to death by his neighbour, so was a virgin in that case, a sufferer rather than a doer. This particular law is of universall right: No just punishment can be inflicted for sinne where there is no power in the party to avoyd it. The speech of Lipsius is but a mere crochete contrary to reason *Fatali culpa fatalis poena*, Fatall faults must have fatall punishments. Did Magistrates think mens offences unavoydable, they would think it bootlesse and unreasonable to punish them. Nay, not only so, but we see by daily experience, that Judges following

* *Fatali ista culpa est: nemo sit fato nocens.*

the direction of reason, have very remissely punished such faults as have been committed through the power of headstrong and exorbitant persons: yet, we may reade of some, who have not thought it fit to punish such faults at all. Valerius Maximus ^{Vas. Max. lib. 6. 1.} telleth, that Popilius, a Roman Pretour, sitting in judgement on a woman, who had in a bitter passion slain her mother, because she had murdered her children, *Neque damnavit, neque absolvit*, neither cleared her, nor condemned her.

And Aulus Gellius reporteth of Dolabella the Proconsul of Asia, that when a woman of Smyrna was brought before him ^{Gell. 1. 12. cap. 7.} who had poysoned her husband and sonne for murdering a sonne of hers which she had by a former husband, he turned her over to the Areopagus, which was the gravest and most renowned judgement-seat in the world. The judges there not daring to acquit her, being stained with a double slaughter, nor yet to punish her being provoked with just grief, commanded the accuser and the offender to come before them an

hundred yeeres after. And so ^{neque absolutum mulieris veneficium est quod per leges non licuit: neque nocens damnata puni-taque, quae digna venia fuit.} Neither was the woman's fact justified, the Lawes not allowing it; nor yet the woman punished, because she was worthy to be pardoned. If wise Magistrates have spared such offenders as have been over-swayed with passions, which did but incline, not determine them to their irregular actions, they would never have punished any trespassers, if they had thought them to be such by invincible necessity. Or if offenders did think that their offences were their destinies, and that when they murder, steal, commit adultery, make insurrections, plot treasons, or practice any other outrageous villanies, they do them by the necessity of Gods unalterable decree, and can do no otherwise; they would and might complain of their punishments as unjust, as Zeno's servant did: When he was beaten by his Master for a fault, he told him out of his own grounds, that he was unjustly beaten, because he was *fato coactus peccare*, constrained to make that fault by his undeclinable fate. The Adrumetine (D) Monks misled by Saint Augustine, *Epist. 105. ad Sixtum Presbyterum*, (which he calleth a book wherein he setteth down his opinion concerning Gods grace) did so reach Grace that they denied free-will. And this Saint Augustine confuted in his book *De gratia & libero arbitrio*. And thinking the Grace of God (as Saint Augustine taught) to be such as could not stand with freedome of will, they thought that no man could be punished for his faults, but rather prayed for, that God would give him grace to doe better. Against this, Saint Augustine directed his other book, *De Correctione & gratia*: In which

discourse though it be Grace that is still named, yet Predestination is included. For as Kimeroncius saith truly in his Preface to Luther, *De seruo arbitrio*, betweene Grace and Predestination, there is onely this difference (as S. Augustine teacheth in *De Prædest. Sanct. cap. 10.*) That Predestination is a preparation of Grace, and Grace a bestowing of Predestination. As Zeno's servant and these Monks did, so would all men judge, did they considerately thinke that men could not chosse but offend. And what would be the resultance of such a perswasion, but an inundation of the greatest insolencies, and a dissolution of all good government?

2. Nor, if this be true, can sin be punished eternally, or that tribunall be just on which the sentence of eternall fire shall be denounced against the wicked at the last day. To this I have the Fathers bearing witness generally and plainly. Tertullian hath these words, in *The recompence of good or evil can with no justice be given to him who is good or evil not freely but of necessity.* S. Hierome saith, in *Where necessity dominueth, there is no place for retribution.* Epiphanius sayeth, *O The Starres which impose upon men a necessity of sinning, may be punished with better justice then the men themselves.* p. We place mens natiuities under no fatal constellations; saith S. Augustine, *that we may free the will, by which a man liueth either well or ill, from all bands of necessity, because of the righteous judgement of God.* Prosper speaking of the judgement of God by which he decreed to render unto every man according to his workes, saith; *q This judgement should neuer be, if men did sin by the will and determination of God.* Fulgentius also saith the same; *r It is great injustice in God to punish him whom he doth not finde but make an offender.* This was S. Bernards opinion too; *s It is onely a will free from compulsion and necessity, saith he, which maketh a creature capable of reward and punishment.*

in Tertul.
lib. 2. cont.
Marcion.
Ceterum
nec boni nec
mali merces
jure pensa-
retur et qui
aut bonus
aut malus
necessitate
fuit inven-
tus, non
voluntate.
a Liberi
arbitrii nos
condidit
Deus; nec
ad virtutes
nec ad vitia
necessitate
trahimur:

Alioquin ubi necessitas est, nec damnatio nec corona est. o Epiph. aduers. her. l. 1. bar. 5. num. 3. Sane quidem iustius à stellis quàm necessitatem pariunt poenæ repetantur, quàm ab eo qui quod agit *avayvæ* *ὑπο* *ὑπο*, necessitate ad actus aggreditur. p. Aug. l. 2. cont. Faust. c. 5. Et nos quidem sub fato stellaram nullius hominis genesis posuimus, ut liberum arbitrium voluntatis, quo bene vel male vivitur, propter iustum Dei iudicium ab omni necessitatis vinculo vindicemus. q. Pross. ad Obj. 10. *Phoc.* Quod iudicium futurum omnino non esset, si homines Dei voluntate peccarent. r. Fulgens. l. 1. ad Mon. cap. 22. Nec iustitia iusta diceretur, si puniendum reum non invenisset, sed fecisse diceretur. Major verò erit iniustitia, si lapsus Deus retribuat poenam, quem statim prædestinasse dicitur ad ruinam. s. Bern. l. De grat. & lib. arb. p. 908. Sola voluntas, quoniam pro sui ingenta libertate aut dissentire sibi aut prout se in aliquo consentire, nulla vi, nulla cogitur necessitate, non immerito iustum vel iniustum, beatitudine seu miseria dignam ac capax creaturam constituit, prout scilicet iustitiae iniustitiaeve consenserit.

Out

Out of these testimonies laid together may be collected three things. 1. That the Ancients did use to call a necessity of humane actions good and bad by the name of *destiny*, from what externall cause soever this necessity did arise. 2. That they did use these two words, *Necessity* and *Compulsion*, promiscuously: and therefore thought that necessity as well as compulsion did take away the wils liberty. 3. (Which is for our present purpose) That they believed and contended that the judgements of God on sinners could not be just, if they were held by the adamantin chains of any absolute necessity under the power of their sins.

I will therefore conclude this argument with the words of Epiphanius writing of the error of the Pharisees, who believed the immortality of the soule and the resurrection of the dead, and yet held that all things come to passe by necessity: *r It is, saith he, a point of extreme ignorance or madnesse rather, for him that confesseth the resurrection of the dead, and the great day appointed for the revelation of Gods righteous judgement, to say that there is any destiny, any necessity in mens actions.* For how can the righteous judgement of God and *Destiny* comp'y and stand together? And (let me adde) how can the beliefe of this and true piety stand together? For where this perswasion, That mens sins are necessary, and that therefore there can be no righteous judgement, is rooted in religion will quickly be rooted out.

IV. It tendeth to religions overthrow, because it maketh the whole circle of a mans life but a mere *Destiny*. By it all our doings are Gods ordinances, all our imaginations branches of his Predestination, and all events in Kingdomes and Commonwealthes the necessary issues of the Divine decree: All things whatsoever, though they seeme to doe somewhat, yet (by this opinion) they do indeed just nothing: The best lawes restraine not one offender; the sweetest rewards promote not one vertue; the powerfullest sermons convert not one sinner; the humblest devotions divert not one calamity; the strongest endeavours in things of any nature whatsoever, effect no more then would be done without them: but the necessitating over-ruling decree of God doth all. And if lawes doe nothing, wherefore are they made? If rules of religion doe nothing, why are they prescribed? if the wils of men doe nothing, why are men encouraged to one thing, scared from another? And if good endeavours, and onsets doe nothing (being excited, continued, limited, controlled, and every way governed by an active, absolute and almighty decree) to what purpose are they used? Who seeth not plainly whither these things tend? to nothing more then the subversion of piety and polity, religion and lawes,

K 4

society

r Epiph. lib. 1.
adv. her. 16
p. 35. num. 3.
Est illud
verò extrema
cujusdam
imperitiz, ne
dicam amen-
tiz, cum re-
surrectionem
mortuorum
esse fateare,
ac iustissi-
mum cujusq;
facti iudiciū
constitutum,
fatum nifi-
lominus esse
illum afferere.
Qui enim
duo ista con-
venire pos-
sunt, iudici-
um atque
Fatum?

society and government? This did the Romanes see full well: and therefore they banished *Mathematicos* the teachers and abettors of destiny out of *Rome*. These and the like inconveniences which come from the upper way, did worke so with Prosper as that he calleth him no Catholike who is of this opinion; u
Whofoever saith that men are urged to sin, and to be damned by the Predestination of God as by a fatall (unavoydable) necessity, he is no Catholike. They did also make the Arausicane Councell denounce a curse against such; * *That any are predestinated by the divine power to sin, we doe not onely not believe, but with the greatest detestation that we can, we denounce Anathema to such (if there be any such) as will believe so great an evill.*

Thus farre of my reasons against the upper and more harsh and rigorous way.

in Prosp ad Cap. Gall. sent. 1. Quisquis igitur ex predestinatione Dei velut fatall necessitate, homines in peccata compulsi cogit dicit in mortem, non est Catholicus.

* *Concil. Araus. 2. can. 25. Aliquis ad malum Divina potestate predestinatus esse, non solum non credimus, sed etiam si qui sint qui tantum malum credere velint, cum omni detestatione illis Anathema dicimus.*

An answer to the second Inconvenience inferred upon the Decree of absolute Predestination and Reprobation.

THIS Authours discourse concerning this second Inconvenience, which is the *Overthrow* of all true religion and government amongst men, and is divided into severall branches (taking up six pages at the least) is briefly answered thus; That whatsoever he hath discoursed concerning Fatall necessity and coaction of mens wills following upon the absolute decrees of Predestination and Reprobation, is a vaine fanisie of his owne, a beggerly *Petitio principii*, which because he knoweth not how to prove, he never goeth about it. Let him prove that absolute Predestination and absolute Non-predestination or negative Reprobation draweth after it such a Necessitation or Coaction of mans will to good or evill, and we will presently renounce it. But when he cannot doe this to bring reasons and Fa-

thers

thers against the Coaction or Necessitation of mans will in actions good or evill, is paines taken to no purpose, as being a thing which no man defendeth. Let this brieve reply therefore serve to this long discourse.

1. To his first reason. When he hath proved that men reprobated sin as necessarily as *Lyons prey, birds flie, &c.* and that men absolutely predestinated performe their holy and just actions by the same necessity, let him explode absolute Predestination and Reprobation, and set-up instead thereof the Remonstrants conditionat Predestination and Reprobation upon foresight of mens opposite acts good or bad, and we will presently subscribe to his opinion.

2. To his second we answer, That absolute Predestination and Reprobation doe no more take away the conscience of sinne then that conditionate Predestination and Reprobation which anciently the Semipelagians and of late the Remonstrants found upon prescience of mens holy or wicked actions. For as the eternall Prescience of God putteth no necessitation upon actions foreseene, no more doth the eternall Predestination of God. Gods decrees are immanent in himselfe after one manner, and the temporall effects or events decreed are produced by men after another, that is, contingently and freely according to the nature of the agents. They themselves feele and finde this by their owne experience in all predestinated events, and therefore Gods eternall and secret decrees cannot nor doe not take away the conscience of mens sinnes. Judas his conscience told him that he had sinned in betraying innocent blood, though the Scripture telleth us that *being delivered by the determined counsell of God foreknowne, they tooke Christ, and by wicked hands they crucified him and strew him.* Aquinas resolveth the point

Acts 2.23.

Vide Estim.
um, in 1.
Sentent.
dist. 39. sect.
7. pag. 136.
C

point thus; *Ordo predestinationis est certus, & tamen libertas arbitrii non tollitur, ex qua contingenter provenit predestinationis effectus.* And this is the same which S. Augustine long before had taught; *Deus ita ordinat omnia ut proprios motus exercere sinat.*

3. To his third reason there needeth no answer: It is in effect the same with the former, and standeth upon this *petitio principii*, That all effects and events predestinated are fatall, and that the Agents have no liberty or choyce in doing them: which is a grosse error, and rejected by School-Divines and by moderne Papists as well as Protestants. His further amplifications are all to the same purpose, and therefore we let them passe.

What Augustine writeth for rectifying the judgement of the *Adrumetine Monkes*, this Authour might have done well to have made use of for rectifying his owne erroneous judgement. They supposed that absolute Predestination could not stand together with mans freedome unto actions Predestinated; but Augustine taught them the contrary, and so reclaimed them. And we wish that this Authour would out of S. Augustine learne that his supposition is false and erroneous as theirs was.

For the Fathers which he bringeth to prove that it is injustice to punish men for acts to which they are necessitated and enforced by Gods Predestination and Reprobation, we subscribe unto their judgement, and we retort it against this Authour thus: Augustine, Prosper, Fulgentius, Bernard, and others named by him, were defenders of absolute Election and Non-election, and yet they held that men elected were justly rewarded for their good acts, and men passed-by justly punished for their bad acts, and therefore they supposed not Coaction or Necessitation to follow upon Election and Reprobation.

The

The conclusion, that men in their owne actions doe no more then would be done without them by the necessitating decrees of God; is altogether false and vain. For Gods decrees are not necessitating, though the events decreed are infallible; and they leave the wills of men to as much liberty as the Divine Prescience doth. And this is the generall opinion of Divines, though they differ about the manner of according mans liberty with Gods Predestination.

Treatise.

The arguments by which for the present I stand convinced of the untruth even of the milder and lower way (A) too, I will take from these five following heads;

- namely, from
1. Pregnant testimonies of Scripture, directly opposing it.
 2. Some principall Attributes of God, not compatible with it.
 3. The end of the Word and Sacraments with other excellent gifts of God to men, quite thwarted by it.
 4. Holy endeavours much hindered, if not wholly subverted by it.
 5. Grounds of comfort (by which the conscience in distresse should be relieved) which are all removed by it.

First, it is repugnant to plaine and evident places of (B) Scripture even in *terminis*, as will appeare by these instances. It is 1. Repugnant to Scripture. As I live, saith (C) the Lord, I have no pleasure in the death of a sinner; but that the wicked turne from his waies, and live. Ezek. 33: 11. And least men should say, It is true; God willeth not the death of a repenting sinner, the Lord in another place of the same Prophet extendeth the proposition to them also that perish; I have no pleasure in the death of him that dyeth. Ezek. 18. 32.

In this Scripture we may note three things:

1. Gods affection to men, { Negatively; I have no pleasure in his death that dieth.
set forth— Affirmatively; but that the wicked turne.

2. The

2. The persons in whose destruction God delighteth not; *Wicked men*, such as for their rejecting of grace die and are damned. If God have no pleasure in their death, much lesse in the death of men either altogether innocent or tainted onely with originall sin.

3. The truth of his affection; *As I live. Cupit credi sibi*, God would faine have us believe him, saith Tertullian, when he saith, *I will not the death of him that dieth*: and therefore he bindeth his speech with an oath. x *Happy are we for whose sake the Lord vouchsafeth to sweare*; but most unhappy, if we believe him not when he sweareth!

Now if God delight not in the destruction of wicked men, certainly he never did out of his absolute pleasure scale up so many millions of men lying in the fall under invincible damnation: For such a decreeing of men to eternall death is directly opposite to a delight in their repentance and everlasting life.

Rom. ix. 2. God hath (D) shut up all in unbelieve, that he might have mercy over all.

In these the Apostles words are two **ALLS** of equall extent, the one standing against the other; An **ALL** of unbelievers, and an **ALL** of objects of mercy. Looke how many unbelievers there be, on so many hath God a will of shewing mercy. And therefore if all men of all sorts and conditions, and every man in every sort be an unbeliever, then is every man of every condition under mercy: and if every man be under mercy, then there is no precise antecedent will of God of shutting up some, and those the most, from all possiblity of obtaining mercy. For these two are *adversarij* and cannot stand together.

John 3. 16. God so loved (E) the world, that he gave his onely begotten Sonne, that whosoever believeth in him should not perish, &c.

God loved the world, saith the Text, that is, the whole lump of mankind: therefore he did not absolutely hate the greatest part of men. Againe, God loved it fallen into a gulfe of sin and misery: For he so loved them as to send his Sonne to redeeme them; and a Saviour presupposeth sin. He did not therefore hate the most of them lying in the fall: for love and hatred are contrary acts in God, and cannot be exercised about the same objects.

Many expositors (I know) doe take *World* here in a restrained sence, and understand by it the company of the Elect, or the world of Believers onely: But they have little reason for it, in my opinion. For,

First,

First, I thinke there can be no place of Scripture alledged wherein this word *World*, especially with the addition of *whole*, as 1. Epist. of John chap. 2. verse 2. (a place equivalent to this for the matter of it, and a comment upon it.) I say no place (I thinke) can be produced where *World* doth signifie onely the Elect, or onely Believers: but it signifieth either all men, or at least the most men living in some certaine place and at some certaine time, but without distinction of good and bad. Or if it be used any where more restrainedly, it is applied onely to wicked and reprobate men, who in their affections are wedded to the world and its transitory delights; and therefore doe most properly deserve this name.

Secondly, Suppose it be granted; that *World* in some Scriptures is restrained to the Elect; yet it cannot beare this signification here: Because

1. The words then would have a senselesse construction: For thus would they run; *God so loved the elect, &c. that whosoever believeth in him should not perish, &c.* And if they run thus, this would follow; There are two sorts of the Elect, some that doe believe and shall be saved, others that doe not believe and shall be damned: which is a division or distinction unknowne in Divinity.

2. Believers and Unbelievers; Damned and Saved, comprehend all mankind: for there is no man but he is one of these. Now *World* in this place includeth believers and unbelievers, the saved and the damned, as appeareth most plainly to him that layeth the 16, 17, and 18 verses together. Therefore it signifieth here all mankind without exception of any.

Who would (E) have all to be saved, and to come to the knowledge of the truth. 2 Tim. 2. 4.

In these words the Apostle delivereth two things: 1. That it is Gods will that men should enjoy a happy end, and be saved: 2. That it is also his will they should have the meanes, and make a good use of them in comming to the knowledge of the truth, that so they might be saved. There is no let in God, but that all men may believe and be saved; and therefore there is no absolute will that many thousand men shall die in unbelieve and be damned.

Two answers are usually returned, which I confesse give me little satisfaction.

1. That by **ALL** here we are to understand all sorts, and not every particular man in those sorts.

It is true, that **ALL** is sometimes so taken in Scripture; but

It is true, that A.L.L. is sometimes so taken in Scripture; but (I believe) not here: For the very context sheweth that we are to understand by it the individuals, and not the kinds. In the first verse there is a duty enjoined; *I will that prayers and supplications be made for all men*: and in this verse the motive is annexed, *God will have all to be saved*: As if he should have said, Our charity must reach to all whom God extendeth his love to. God out of his love will have all to be saved; and therefore in charity we must pray for all. Now in the duty A.L.L. signifieth every man: for no man, though wicked and profane, is to be excluded from our prayers. *Pray for them*, saith our Saviour, *that persecute you*, and *Pray*, saith the Apostle here, *for Kings, and all that are in authority*; men in those dayes; though the greatest, yet the worst, the very Lions, Wolves and Bears of the Church: *Pray for them*. And if for them; then for any other. Thus in the duty it signifieth every man: and therefore it must have the same extent in the motive too, or else the motive doth not reach home, nor is strong enough to enforce the duty.

I I. The second (G) answer is, That God will have all to be saved with his revealed Will, but millions to be damned with his secret Will.

But if this answer stand, then (in my apprehension) these inconveniences will follow. 1. That Gods Words (which are his revealed Will) are not interpretations of his mind and meaning; and by consequence are not true: for the speech which is not the signification of the mind, is a lie. 2. That there are two contrary wills in God, a secret will, That many sonnes of Adam shall irrevocably be damned; and a revealed will, That all the sonnes of Adam may be saved. 3. That one of Gods Wills must needs be bad; either the secret or the revealed Will. For of contraries, if the one be good, the other is bad; and so of Gods contrary Wills, if one be good, the other must needs be bad. For *malum est contrarium bono*.

2 Pet. 3. 9. *Not willing that any should perish, but that all should come to repentance, &c.*

This Scripture (H) is not so liable to the exceptions against the former testimony. For it is a negative proposition, and must be taken distributively: and therefore speaketh that in plain terms which is contrary to absolute Reprobation.

That which is usually replied, is, That the persons here spoken of, are the elect onely, and such as truly believe; God is not willing that any of them should perish.

But

But the contrary appeareth in the Text. For the persons here mentioned, are those toward whom God exerciseth much patience and long-suffering, as it is in the words next going before. And who are they? Are they the elect? Are they believers onely? No, but reprobates rather, who die for their contempt of grace. For it is apparent by Scriptures, that God doth patiently expect the conversion even of them that are never changed, but die in their sinnes: as we may see, 1 Pet. 3. 19. 20. where we read that the patience of God was exercised towards those, who in the dayes of Noah despised it, and went to prison, that is to hell, for it. Yea, of all men, reprobates are the truest and most proper objects of Gods patience: as we may see, Rom. 2. 4. where S. Paul speaking of such as go on in sinne, and *treasure up wrath to themselves against the day of wrath*, saith, that God useth patience towards them, *that he might lead them to repentance*. And, Rom. 9. 22. *He endureth*, saith the Text, *with much long-suffering the vessels of wrath fitted to destruction*. In the fifth of Esay, vers. 2. and the 65. chap. vers. 2. we may see the same thing. Reprobates therefore as well as others, nay rather than others, doth Peter here speak of, and saith, that God would have none of them to perish: *If they do perish, it is their own fault, and folly, and not Gods absolute pleasure, who would have no man to perish*.

To these testimonies I may adde these (I) conditionall speeches:

If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever. 1 Chron. 28. 9.

If you seek him, he will be found of you: but if you forsake him, he will forsake you. 2 Chron. 15. 2.

If thou do well, shalt thou not be accepted? and if thou doest not well, sinne lyeth at the doore. Gen. 4.

The just shall live by faith: but if any man withdraw himself, my soul in evildoers, shall have no pleasure, in him; shall not like him: he shall be a reprobate. Heb. 10. 38.

By all these, and many other places, that speak conditionally (soe ought that I can see) it is clear that (K) God forsaketh no man considered simply in the fall, till by actual sinnes and continuance in them he forsake God. Now, if God reject no man from salvation in time and in deed, till he cast off God, then surely he rejecteth no man in purpose and decree, but such a one as he foresaw would reject and cast off him. For Gods acts in time are regulated by his decrees before time, Ephes. 1. 11. *He worketh all things*, saith the Apostle, *according to the counsell of his own Will*: and therefore there must be an exact conformity between

tween them as between *regulam* and *regulatum*, the rule and the thing squared thereby. By whatsoever therefore God doth in the world, we may know what he purposed to do before the world: and by his actuall casting men off when they grow rebellious and impenitent, and not before, we may certainly gather that he decreed to cast them off for their foreseen rebellion and impenitency, and not before.

g Nunquid ideo negandum quod apertum est, quia comprehendere non potest quod occultum est?
 * Secundum plura pauciora sunt intelligenda:
 & ne unus sermo subvertat alios secundum omnes potius quam adversus omnes intelligendus erit.

Besides, it is in substance all one, to cast a man off indeed and to entertain a resolution to do it. Our *velle* and *facere* are all one in Gods account: and the reason is, Because where there is a deliberate and settled wil, the deed will follow if nothing hinder. Much more is Gods Will and Deed all one, seeing his Will is omnipotent and irresistible, and whatsoever he wil, leth directly and absolutely, is certainly done when the time cometh.

Well, all these plain and expresse Scriptures, with the whole course and tenour of Gods Word, this opinion flatly contradicting, though it do (perhaps) shrowd it self in some dark and obscure speeches of holy Writ, I take it to be an untruth. For what Saint Augustine saith in another case, I may safely say in this; *Shall we contradict plain places, because we cannot comprehend the obscure?* A few testimonies, saith Tertullian, must receive an exposition answerable to the current of Scripture, not contrary to do it.

This is my first reason.

An answer to the objections against the lower way.

BEfore we come to answering particular objections, we must put this Author in remembrance of these few things which he hath not well considered.
 1. First, whereas he troubleth himself with distinguishing the Supralapsarian, and the Supralapsarian Doctrine, calling them *Supralapsarians*, who in ordering the eternall decrees of God concerning Election and Preterition or Reprobation place them before the consideration of the fall, and those *Sublapsarians*, who place them after; this pains might well have been spared. For Priorities and

Posteriorities

Posteriorities in the eternall immanent decrees of God are but imaginations of mans weak reason, and framed diversly (nay contrarily) as well by Schoolmen and Papists, as by Protestants, or those which are termed Calvinists; and finally they have little or no use in this controversie, as hath been formerly shewed. Aquinas thought it no such matter of moment, whether Predestination be considered before mans fall and state of misery or after: *Motus non a Part. 1. accipit speciem a termino a quo, sed a termino ad quem. qu. 23. art. 1. Nihil enim refert quantum ad rationem dealbationis, utrum ille qui dealbatur fuerit niger, aut pallidus, aut rubens: & similiter nihil refert ad rationem predestinationis, utrum aliquis predestinetur in vitam eternam a statu miseria vel non.* And for Reprobation, he seemeth rather to incline to their opinion, who place it in order of consideration before the fall in making it such a part of the Divine providence as permitteth some men *deficere a fine*. So that this Distinction of *Supralapsarians* and *Sublapsarians*, hath served this Author to no other purpose but to the inculcating of the same objections again and again.

2. Secondly, this Author should have considered that there is no *medium assignabile ex parte Dei* betwixt the decrees of Predestinating some men, and Not-predestinating some others; nor *ex parte hominum*, betwixt men absolutely predestinated unto the attainment of life eternall, and absolutely permitted and left infallibly *deficere ab adeptione vite eterne*, which we call absolute Reprobation. As for example, let us suppose the number of mankind to be two millions of men: If out of these by the decree of election one million onely be infallibly appointed or ordained to eternall life, and these certainly and absolutely distinguished from others, not onely *quoad numerum*, but *quoad personas*,

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who

who can deny but one million also, and those certain *quoad personas*, are as absolutely comprised under the decree of Non-election or Reprobation as the others were under the decree of Election or Predestination?

It is true, that the manner of Gods bringing the elect in time unto eternall life is by giving them repentance, faith and perseverance; and the manner of Gods permitting the Non-elect to run themselves upon the rock of eternall death, is by suffering them to continue in their infidelity and impenitency. But the formall decree of Predestination containeth an absolute eternall preparing of this effectuall grace for some; and the formall decree of negative Reprobation or Non-predestination an absolute eternall decree of not-preparing this effectuall grace for any others. From whence it is plain, that the Divine prevision of finall perseverance in the elect, and finall impenitency in the non elect, doth not, nor cannot go before the forenamed decrees, as the Remonstrants imagine. Let him be Judge who is no friend to Calvinists: *c* *Predestinari est gratiam illam quam Deus novit in nobis effectum habituram nobis preparari: & non predestinari, gratiam illam nobis non preparari.* No mention of foreseen faith or infidelity in the one or in the other.

Thirdly, I could wish this Authour had more advisedly weighed that proposition whereupon he groundeth his whole discourse, namely, That Gods eternall and absolute decrees of Producing such and such good actions in some men, and his opposite eternall and absolute decrees of Not-producing the same good actions in others, cannot stand with the liberty of mans will, but is a coacting and necessitating cause in mens doing or not-doing the foresaid actions. This he taketh as a *postulatum* unquestionable

c *Vsq. in*
1. qu. 23.
dist. 95.

onable through his whole book: and if this be not freely granted him, he hath said little or nothing against absolute Predestination or absolute Reprobation. Now, I must tell him, that this *postulatum* which he so boldly presumeth upon, is generally held for an erroneous and false opinion. I will cite onely the testimonies of Calvin's and Beza's known Adversaries. *Bellarmino; d* *Cre-* *d Tom. 3.*
dimus Deum absolutâ voluntate velle salvare mul- *De grat. &*
tos, & absolutâ voluntate alios non velle salvare. Here *lib. arb.*
you see an absolute will in God to save some, and a *cap. 8.*
negation of this absolute will in God concerning the salvation of others. Now, what is this absolute will of saving some (which we call Predestination) but that speciall providence of God? *Quâ per infallibilia* *c* *Ibid. c. 9.*
media in vitam diriguntur eternam? Doth this absolute Predestination take away the freedom of the predestinate in the actions of repenting and believing? *f* *Respondio; Potest ille liberè gratiam repudiare; sed* *Cap. 15.*
certum est non repudiaturum, quia Deus vocabit illum
sicut videt congruum illi esse ut vocantem non respuat.

Now, for negative Reprobation; This is absolute as well as Predestination: *g* *Nulla datur ejus* *g* *Cap. 16.*
causa ex parte hominum, sicut neque predestinationis. Doth this Reprobation draw after it a coaction or necessitation unto wicked actions for which the Reprobates are afterwards condemned? No: *h* *Si peccat, h* *Bell. De*
liberè peccat, quia potest deponere pravum affectum, si ve- *lib. arb.*
lit gratia Divina cooperari. Bellarmine then was of *l. 3. c. 6.*
opinion, that absolute Predestination and Reprobation might be defended, and yet no necessitation of mans will thereupon inferred. *Suarez; i* *Si sermo sit* *i* *De Auxil.*
de non-electione (quam nonnulli Reprobationem negati- *2. c. 5. p. 174*
vam vocant) verum est causam illius esse solam Dei vo-
luntatem, nullâ expectatâ causâ ex parte hominis. But will not this Reprobation make all the evil and dam-

nable acts whereinto the Reprobates infallibly fall subject to coercion and necessitation, by depriving the agent of his free-will in the exercise thereof? No;

k Ibid. lib. 3. c. 17. p. 354. *Divina providentia impletur interdum solâ permissione actuum liberorum, quando illi male facturi sum. Deus non est autor mali actus;* but out of generall and speci-

l Ruiz. De

predest.

Disp. 7.

Sect. 4. &

Dis. 53.

Sect. 8.

all reasons flowing from his providence he so disposeth of causes and circumstances as he withall permitteth a wicked man by his free-will to abuse them unto evil actions. Ruiz proveth at large, ¹ *Nullam esse causam ex parte nostrâ concessæ aut negatæ predestinationis.* Here you see absolute decrees of Predestination and Non-predestination maintained, and yet all coercion or necessitation of the wills of persons not-elected, unto their sinfull actions is by him denied. *Vide De voluntate Dei disp. 20. Sect. 5. pag. 223. Vide Aquin. par. 1. qu. 22. art. 4. & Cajet. ibid. & qu. 23. art. 3. & 6.*

Having thus laid open the false supposition whereupon this Author hath founded his discourse, let us now consider the following reasons against absolute Reprobation.

Answer to his five Reasons against absolute Reprobation; and First, to his Testimonies of Scripture.

WHereas these five reasons are bent generally against the *Sublapsarian* Doctrine, he should have done well expressly to have excepted the doctrine of Augustine and all his followers of the Church of England, and many other Divines, who are *Sublapsarians*, and maintain the absolute decree of Predestination and Non-election or negative Reprobation, utterly rejecting the remonstrants doctrine, who make these decrees of predestination and Reprobation to follow upon the finall good or bad acts of men eternally foreseen of God. If his five

reasons

reasons be intended against these, I see not how he can be excused from the opposing of the settled doctrine of our own Church. If they were intended onely against some particular Divines, either of forrein Churches or of our own, he should have called this discourse, *A disproving of their erroneous opinion who from the absolute decree of Non-election or Reprobation inferre an absolute prime decree of particular mens damnation.* Amongst which exorbitant Divines he sheweth himselfe to be one of the principall.

Now, to come to his Testimonies of Scripture. The question being, Whether Gods eternall decree whereby men stand distinguished in *Electos & Non-electos*, or in *Predestinatos & negative Reprobatos*, be an absolute prime decree, or a subsequent decree built upon mens foreseen goodnesse and badnesse, all such testimonies as confound the judicall decree of mans Damnation with the negative Reprobation, will be impertinent; For though the former be absolute, yet the latter is respectiye unto mans finnes. Again, all such places as prove God hath a will of saving all men under this condition, *If they believe and persevere*, and of Damning of no man but for his iniquity or infidelity, prove sufficiently that the temporall bringing of men unto eternall life, standeth upon conditionate decrees; and so likewise the temporall adjudging of men unto eternall death: but they are of no force at all to prove that Election and Non-election are conditionate decrees, or to disprove an absolute decree of negative Reprobation. Last of all, such places as prove a generall love or a generall mercy extending to every singular man in the world, do not overthrow the decree of absolute Non-election; because love and mercy may be shown even to the Non-elect. This in generall. Now in particular to every testimony alleged.

L 3

To.

Ad 1.
6.

To the first out of Ezek. 33, 11. and the 18. 32. we answer, This Authour quite forgetteth the very question in hand. When we dispute of that speciall providence which is called Predestination, and which concerneth the bringing of some men unto eternall life, and the freeing of them from eternall death, we speak of such a will as (by the confession of all Divines) standeth not upon uncertaine conditions, but is most infallible and immutable, and that not onely *certitudine praescientiae Divinae*, but *ordinis & causalitatis*, as the Schoolmen speak. Now the will spoken of in the testimonies alledged is that *voluntas simplicis complacentiae*, or *voluntas conditionata*, which in regard of the good intended and promised unto men dependeth upon the good behaviour of their owne free-will for the obtaining of life, and avoyding of death. Notwithstanding this will which extendeth unto all, it is the Divine will and decree, that in some men *creata libertas possit impedire effectus consecutionem*; *Et hoc vult permittere Deus propter majora bona*. So that this will of exempting Judas or Caine from eternall death under condition of *Turning from their wicked waies*, and yet permitting them finally to run on in their wicked waies, is so farre from proving that they were not under any such decree of Reprobation, as we maintaine that it evidently demonstrateth the truth thereof. It proveth strongly that neither mans sinne nor mans eternall death doe fall *sub voluntate simplicis complacentiae*: for then they should be *bona & amabilia per se*: But it proveth not but God may decree the permitting of some men finally to die in their sins, and eternally to be punished for their sins: wherein we place the decree of Reprobation.

The inference or collection, That God delighteth not in the destruction of wicked men, we willingly grant

m Ruiz. de
volunt. 18.
sect. 4.

grant. For he is onely said to delight in that whereunto he hath a naturall inbred propension; But this putteth no necessary obligation upon God by speciall mercy to free all men from destruction, though he could most easily doe it.

As for *sealing up of many millions under invincible damnation*; it doth manifestly import an invincible act of God thrusting men first into sin, and then into hell, and both out of his mere pleasure. We utterly deny that Reprobation inferreth any such dealing of God with men Not-elected.

And for the Scriptures alledged, or others of the same kind; they doe not affirme a conditionate Election upon foreseene faith and perseverance, but they shew us *Quid omnibus ad fidem & poenitentiam adductis facere paratus sit Deus*.

n Calv. De
aetern. Dei
Prædest. p.

To the second. The maine scope of this whole Chapter being to shew, That whosoever obtained salvation, whether Jew or Gentile, * obtained it by vertue of that free election which worketh upon some, enlightning, mollifying and converting their hearts, leaving others to the voluntary blindness and hardness of their hearts; a man would thinke that nothing could have been picked from hence to establish Election and Non-election founded upon the good and bad acts of men.

706.

Ad 2.

D.

* Vers. 4, 5,

6.

But the Apostle expressly saith, That God hath sent up ALL under unbelieve, that he might have mercy upon ALL. The two ALLS are of an equall extent. How many unbelievers there be, on so many God hath a will of shewing mercy. And if every man be under mercy, then there is no precise will of shutting out any from possibility of mercy.

The Apostles meaning is this; That God in his providence permitted both Jewes and Gentiles to be intangled in the guilt of just damnation, that so

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who-

Ruij. De
volunt.
Dei disp.
54. sect. 3.
Vide eun-
dem, De
Predest.
disp. 2. sect.
3. & disp. 8.
sect. 2. &
disp. 15. sect.
6.
u Opusc. 2.
c. 5. sect. 7.
p. 174.
x Concord.
Quest. 23.
art. 4. disp.
4. p. 42. 402.

Let us heare what Calvines most deadly Adver-
saries the Jesuites hold in this point: *Nullum Re-
probationis prosequitur Deus odio inimicitia, sed tantum
eius peccatum odio detestationis.* Suarez^u also maketh
Reprobation a signe onely of a lesse degree of love,
and not of an absolute hatred, as this authour con-
ceiveth. Nay Molina & himselfe maketh this Re-
probation we now speake of to be only a lesse degree
of love.

Whereas it is further urged, that God did not
onely love the whole lump of mankind; but that he
loved it even after it was fallen into the gulfe of sinne
and misery, this also is granted. But to prove Gods
love, it is sufficient that hee extendeth his good-
nesse unto every man, though he extend not the top
and height of his goodnesse unto every man, which
consisteth in the eternall preparation and temporall
donation of such speciall grace as God knoweth
infallibly will and decreeth infallibly shall bring
them unto glory. Reprobation importeth a deni-
all of this rich grace and of this speciall love of God,
but importeth no absolute deni-
all either of grace or
love, much lesse an absolute hatred of any person

y Aquin. 1.
part. qu. 23.
art. 3. resp.
ad 1.
omnibus vult aliquod bonum: non tamen quodcumque
bonum vult omnibus. In quantum igitur quibusdam non
vult hoc bonum quod est vita eterna, dicitur eos Odio ha-
bere vel Reprobare.

We stand in no need of their exposition who by
the Word understand the *Elect*: Let them there-
fore defend themselves if they can. We in this place
thinke it rather respecteth all mankind, unto
whom God offereth life upon the condition of be-
lieving.

1. Tim. 2. 4. *Who would have all to be saved,
and come to the knowledge of the truth.* Hence this
authour

Ad 4.
E.

authour gathereth two things: 1. That it is Gods will
that men should be saved; 2. It is his will that they should
make use of the means of salvation, that so they may be
saved; and God bindereth no man from believing and
being saved: therefore there is no absolute will that thou-
sands should die unbelievers and be damned.

We answer, That 2 in this act or decree of Gods will, *Volo hunc saluum fieri*, or, *Volo hunc fidelem fieri*, is not comprised or expressed the proper act
of Predestination: but it requireth a further deter-
mination of the Divine will, *scilicet*, *Volo hunc saluum facere*; *Volo hunc fidelem & perseverantem facere*. That which includeth not the will of Pre-
destination doth not exclude the opposite will of
Reprobation, as it respecteth the same persons, whe-
ther few or many: But this proposition, *Volo Ju-
dam saluum fieri*, or this, *Volo omnes homines salvos fieri*, doth not include a particular Predestination of
Judas or a promiscuous Predestination of all men
either unto the end or meanes of their salvation: and
therefore the Reprobation of Judas and of many
millions more may be defended, and yet the truth of
this admitted.

I, but where God hath such a will as is here inti-
mated (saith our Authour) there he is no let or hin-
derance to any man from believing, and so being
saved.

These men have too high an opinion of the strength
of mans free-will that conceive, if God will be plea-
sed not to hinder them, they will upon such grace
as is offered beleve, and so attaine eternall life. But
as we (with the common consent of orthodox Di-
vines) place Election and Predestination in such a
will of God as infallibly worketh faith and infal-
libly guideth the *Elect* unto eternall life, and not
in the will of Not-hindering them from the meanes

Ruij. De
Pred. disp.
2. sect. 3.
n. 10, &
sect. 4.

or end of their salvation; so we place the Non-election or negative Reprobation of others not in a will of *Hindering* them from believing or walking in the way which leadeth unto life, but in a will of Not-preparing for them and Not-bestowing upon them those infallible means which would certainly bring them to eternall life. He whom God thus permitteth to run into perdition, to whom he giveth (as I may so terme it) *perendi licentiam*, it is cleare he is not comprised within the number of the elect: and therefore (there being no middle sort of men) it is as cleare that he appertaineth unto the number of the Non-elect.

That which hath bred this mans mistake, is, the not-conceiving of any difference betwixt the will of God termed *voluntas simplicis complacentie*, and that which is termed *voluntas absoluta* or *efficax*, which infallibly worketh that good which it willet and intendeth unto any man.

Vide Ruij.
De volunt.
disp. 20. pag.
215, 216,
&c.

These two may well stand together; *Dens vult ut omnes credant & salvi fiant, voluntate Complacentie; Dens vult & detineat permittente ut quidam increduli maneat, & salvi non fiant, sed pereant, voluntate Absoluta.* The former will is in effect but a conditionate will: As if the Apostle had said, God will have all men to be saved, if all men shall believe in Christ: and to believe in Christ is an act so well-pleasing and so agreeable unto Gods will, that wheresoever it is found it shall be rewarded. But notwithstanding the extent of this will unto all men, there is in God an absolute will of permitting some to continue in their unbelieve, and so perish: and this we call Reprobation.

For the two Answers opposed by this Author we need not much trouble our selves. If we understood the place *de voluntate efficaci & infallibiliter pro-*

producente effectum volitum, as many doe, we would answer with them, that by ALL of necessity we must understand *genera singulorum*, not *singula generum*: But because we conceive it spoken *de voluntate simplicis complacentie*, we allow the extent unto all, but deny that it contradicteth the decrees of Predestination or Reprobation: because they impie a will in God of infallibly working or not working the same in singular persons.

For the second Answer which hee taketh upon him to confute, namely of the *revealed* and *secret* will of God; he should first have rightly set it down, and then have tried his strength in confuting it. We say that there is in God a true will revealed in the Gospel of Saving all men that shall believe; and a true will Liking, Embracing, Rewarding faith, holinesse, perseverance in all men whomsoever without any distinction of persons: And this is the will called *voluntas simplicis complacentie*; which neither decreeth nor determineth any thing infallibly concerning the Being or Not-being of such good acts in this or that singular person. This will we know; and therefore we call it his *Revealed* will. There is also in God a secret will of Bringing some men unto faith, unto perseverance, unto the Kingdome of Heaven; of Not-bringing some others unto any of these, and of Permitting them to fall into the contrary evils through their owne default: This Will we know not; and therefore we call it the *secret* Will of Election and Reprobation. Notwithstanding the former Will of God many millions of men are neither saved nor brought to the saving knowledge of the truth: but the latter will is alwaies answered by the infallible event. This no Divine can deny: And therefore under pretense of the former generall conditionate will,

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Vide Ruij.
De Vol. disp.
19. sect. 12,
13. & Pe-
nor. lib. 4.
which sect. 20.

which is *voluntas Approbationis* in regard of the object, and which faileth of the event oftentimes in regard that many singular persons fail in performing the conditions, to go about the cancelling of a secret and more effectually will of God, which decreeth the production of that good in some persons which he liketh and alloweth in all, is no fair dealing. Albeit therefore we grant a generall declared will of God for saving all men which shall believe in Christ, yet therewithall we maintain a speciall and secret will of God extended unto some part onely of mankind, purposing eternally and in time working faith and perseverance in all those

b Prosp. De *de facto* are saved. *b* *Eft pars quaedam humani generis quae specialibus beneficiis ad aeternam salutem pro-*
vehitur. And of these we say with Augustine, *Tales erant futuri, quia eligit Deus praedestinans ut tales per gratiam ejus essent.*

The inference, That Gods Word is not true, unlesse he will have all men to be saved, is granted, *de voluntate Complacente*, denied *de voluntate Decernente*. Unlesse we admit of this distinction, we make that Word of God untrue, *Quicquid voluit, fecit in caelo & in terra.*

August. En- Neither are these wills contrary; *salvos, Volo omnes fieri credentes; Nolo aliquos facere*
chir. ad *salvos, Nolo aliquos facere credentes.* For the event
Laur. c. 97. Proveth the truth of the latter, and the Scripture of the former. *Vide Ruiz. Disput. 17. Sect. 3. 5.*

Ad 5. 2 PET. 3. 9. God is patient towards us, and would have no man to perish, but would have all men should come to repentance. This is a negative proposition, and must be taken distributively: and therefore, it flatly contradicteth absolute Reprobation.

Take it distributively, yet it no way contradicteth that absolute Reprobation which is opposed to absolute

absolute Reprobation. Ruiz describeth it thus;
Reprobatio formaliter & ultimo constituitur per imperium intellectus Divini ordinantis tali modo per talia media cum talibus circumstantiis permittendum esse peccatum, & finalem reprobati impenitentiam, & propter illam ordinantis aeternam ejus punitionem. *d De Pred. Disp. 2. Sect. 4.*

If the Apostle had said, God never decreed to permit that any man should finally perish in his impenitency, he had quite overthrown the difference which we make betwixt men predestinated and not-predestinated: but telling us onely what God would have us do, and what God would not have us willfully to runne upon, here is nothing at all which maketh against absolute Predestination or Reprobation. They are decrees containing what God is resolved to work in some men, and not to work in others; these are words shewing what God would have men to do or not do: and therefore they cannot be contradictory or contrary one to the other. Powerfully to work the conversion of singular persons, is a certaine proof that they were never under the decree of the Divine Reprobation: But *voluntate complacentiae* onely to will their conversion, and patiently to expect it, using such means as they frustrate, is so farre from evincing that such men were not under the decree of Reprobation, that it is a strong argument to prove it. *Vide Estium in 1. Sent. Dist. 46.* Malderus (a professed enemy to the Synod of Dort) granteth^e that the finall obduration or impenitency of Reprobates, is not a foreseen antecedent condition but a following event of negative Reprobation. He was not of this Authors judgement then, who thinketh Gods patient expectation must needs crosse the decree of Reprobation. *quest. 79. memb. 4. p. 247.*

In a word; If this Author will bring Scripture to overthrow the absolute decree of Predestination and

and Reprobation, hee must bring such places as prove God hath not decreed the infallible conversion and salvation of certain singular persons, and God hath not decreed the permission of some mens obduration and perdition: which we know he can never do.

At 6.

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His sixth Testimony out of Scripture, is taken from certain conditionall propositions, which promise Gods favour and eternall life unto men upon conditions; namely, *If they seek him, If they do well, If they believe, If they persevere, &c.* and which suspend his wrath and utter desertion upon their Sinning and Forsaking of God. Upon these premisses whereas we expected this conclusion, *Therefore in God there is no eternall decree of absolute Predestination and absolute Non-predestination, Preterition or negative Reprobation,* he starteth aside from the question, and inferreth, *That God forsaketh or rejecteth from salvation no man in time and in deed till he have first in time and deed cast off God.* Upon the truth of which conclusion, we shall not much stand with him.

But to answer more clearly to the point in hand; We must first consider that mere or purely conditionall decrees or conditionall volitions agree not with the perfection of the Divine nature.

Ruiz. De
volunt. disp.

20.
sect. 1.

g Vasq. in
1^a disp. 83.
pages 11.

Volitiones pure conditionales sunt alienae a sapientia et prudentia Dei. 3 Voluntas Dei conditionata dici potest, non quia actu feratur in obiectum sub conditione, sed quia ex illa voluntate que praesens est alia oriretur, si conditio in obiecto poneretur. The speeches therefore above-cited

out of Scripture do not imply a Conditionall will in God suspended for any moment of time, and then *post purificatam conditionem*, becoming an Absolute and Effectuall will, as the like conditionall propositions do in us, who have neither knowledge whether the condition will be certainly performed

Vide Ruiz.
De scient.
Disp. 71.
sect. 7.

or

or no, nor yet power in our selves to work the condition whereupon the future act of our will was suspended. But in God, who knoweth eternally what every man will do or not do, and who in himself hath an absolute power and freedom to make men do any good whereunto he maketh promise of reward, and to leave them to their own defective Free-will in doing those things for which he hath threatned desertion and destruction, these conditionall decrees or volitions must be farre otherwise conceived; namely, not purely but mixtly conditionalia, that is, grounded in some absolute revealed decree of God to the performance whereof he hath tied himself. For example; It is an absolute decree of the Divine will published in the Gospel, *That whosoever repenteth, believeth, persevereth, shall be saved:* From hence is derived that mixt conditionall decree, *If Cain, if Judas, if any other repent and believe, they shall be saved.* Now such mixt conditionall decrees carry no contradiction to the absolute decrees of Election and Non-election or Reprobation. For who seeth not that these two propositions may well stand together, *I will that if Judas repent and believe he shall have remission and salvation; I will not give unto Judas the gift of repentance, of faith, and of eternall life?* The former conditionall proposition containeth all which this Author can truly collect from the testimonies alledged; and the latter doth as truly inferre that absolute Reprobation for which we contend. For the absolute decree of God resolving not to give faith, repentance, and eternall life unto Judas, is that which we understand by the word Reprobation: and this is never abrogated by any conditionall promise founded in any universall absolute decree of God.

Ruiz. De
volunt. disp.
8. § 7.

Now for this inference, *That God forsaketh no man*

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considered in the fall, till by actual sinners and continuance in them be forsake God; (as before was intimated) it is not the concluding of the true question. Temporall Desertion or Damnation is one thing; and Non-election or negative reprobation another. Temporall forsaking is a withdrawing of grace or favour formerly bestowed upon a man in regard of his ingratitude and other finnes. And here we assent unto *Augustine* and *Prosper*, the strong maintainers of Absolute Predestination and opposers of Conditionate; *Deus non deserit nisi desertus*. Temporall rejecting from salvation is an adjudging of men unto damnation as being liable thereunto for their own finnes and mis-deserts. And here we accord with the same learned Fathers; *Misericorditer liberat, justè damnat*. Now Reprobation is Gods absolute decree of not-preparing for some that grace which would preserve them from forsaking God, and consequently permitting them to lose eternall life; even as Predestination is Gods absolute decree of preparing for others that effectuell grace which will keep them from falling away from God, and so consequently infallibly bring them unto the Kingdom of God. These decrees be they which we deny to be founded upon any different foreseen acts of men: and therefore we referre them to the absolute will of God. As for temporall Desertion or eternall Punition or Damnation of any man, we grant they all wait upon sin as the antecedent deserving cause thereof.

Whereas this Author further replyeth, *That Gods acts in time are regulated by his decrees before time; and therefore by what God doth in the world we may know what he purposed to do before the world*: But he actually casteth no man off till he grow rebellious and impenitent; therefore be decreed to cast no man off before his foreseen rebellion and impenitency.

This

This reply runneth upon the self-same error with the former, namely the confounding of the decrees of eternall Predestination and Preterition with the decrees of temporall Desertion and Damnation, which are founded upon distinct causes, and ought to be distinguished. But let us retort his reason against himself. By what God doth or not doth in time we may know what he absolutely purposed to do before all time, but God in time gave to Peter repentance, faith, and eternall life; and God in time permitted Judas to die in unbelief and impenitency, and to incurre eternall death: Therefore be decreed before all time to give Peter all those benefits, and be decreed before all time to permit Judas to die in unbelief, impenitency, and in an estate liable to damnation. Grant this, and absolute Predestination is clearly granted. For as it were senselesse to say Gods decree of giving faith and perseverance unto Peter was suspended upon Peters foreseen faith and perseverance, so as senselesse it is to say the decree of permitting Judas to die in unbelief and finall impenitency was grounded upon his foreseen unbelief and finall impenitency.

We may now conclude, That absolute Election and Non-election is surely founded in the authority of many and manifest places of Scripture; but for conditionall Election and Preterition, it hath neither many nor any, clear nor obscure.

Treatise.

SEcondly, it crosseth (A) some principall Attributes of God: II. It is therefore it cannot be true. For God useth not to make decrees contrary to his own most glorious nature, and such as are incompatible with those excellent Attributes by which

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which

ATTRIBUTES.

which he hath discovered part of himself to men. *Voluntas Dei semper sequitur naturam suam*, is a rule among Divines, *Gods will alwayes followeth his nature*. The reason why, is given by the Apostle, 2 Tim. 2. 13. *God cannot deny himself*.

Two things are here to be premised :

I. That Gods chief (B) Attributes are those perfections in the manifestation of which by acts conformable to them God is most glorified : which are Mercy, Justice, Truth, and Holinesse. For God is more honored by the exercise of these among men then by the putting forth of his unlimited Power and Sovereignty ; as a King is more renowned among his subjects for his equity, candour and clemency, then for his dominion and authority, or any thing that is done onely for the manifestation thereof. And there is good reason for it. For

1. Power is no vertue ; but Holinesse, Mercy, Justice, and Truth are. Acts of Power are not morally good in themselves, but are made good or evill by their concomitants. If they be accompanied with Justice, Mercy, &c. they are good ; if otherwise, they are naught. For *justum oportet esse, quod laudem meretur* ; Nothing deserveth praise, unless it be just.

2. Power and Sovereignty may as wel be shewed in barbarous and unjust actions as in their contraries. *Saul* shewed his Authority and Power to the full in slaying the Lords Priests, and *Nebuchadnezzar* in casting the three children into the fiery Furnace, and *Daniel* into the Lions den ; but no Mercy, nor Justice, nor any thing else that was good.

II. The second thing (C) to be preconsidered, is, That Justice, Mercy, Truth, and Holinesse in God are the same in nature ; with these vertues in men, though infinitely differing in degree (as light in the ayr and the Sunne are the same in nature, not degree :) and that which is just, upright and mercifull in men, is so in God too : And by these vertues in our selves with acts conformable to them, *tanquam ex pede Herculem*, we may safely measure what are so in God. For otherwise these things will follow,

1. The common and received distinction of Divine Attributes into *communicable* and *incommunicable* would fall to the ground. For against it this may be said, That the Holinesse, Mercy, Justice, and Sincerity, with other vertues that are in us, are not the perfections of God in a lower degree communicated to us, but things of a different nature.

2. Men cannot be truly said to be made according to Gods image ; nor when they are regenerated to be renewed after the same image, and to be made partakers of the Divine nature. That picture cannot

not be the picture of such a man, which doth not in his parts and lineaments truly resemble him : no more can we be truly called the picture or image of God, if in our graces (in respect of which we are principally so called) there be not a lively resemblance of Gods Attributes.

3. We may not safely imitate God, as we are commanded *Be ye perfect, as your heavenly Father is perfect*, and *Be ye holy, as I am holy*. Nor when we shew forth holinesse, mercy, justice and sincerity in our doings, can we be properly said to imitate God, if these be one thing in God and in men another.

These two things being thus premised, viz. That Gods Holinesse, Mercy, Justice and Truth, are four of his chief Attributes, in the exercise of which he taketh himself to be much glorified ; and, That we are to measure these Attributes by the same vertues in ourselves : I come to the proof of my second reason against absolute Reprobation stated even in the mildest and most plausible way.

It opposeth Gods principall Attributes ; particularly

his { Holinesse,
Mercy,
Justice,
Sincerity.

Answer.

Whether absolute Reprobation crosse Gods Attributes.

WE grant that God maketh no decrees contrary to his nature : If therefore we must needs crosse Gods Attributes unless we admit the Remonstrants conditionate Predestination and Reprobation, we will subscribe to it.

We acknowledge these to be chief Attributes : and therefore what contradisteth any of these we will presently renounce. As for an absolute unlimited power separated from Justice or other Divine Attributes, we say with learned *Calvine*, *a Sorbonicum illud dogma in quo sibi plaudunt Papales Theologastri detestor, quod potentiam absolutam Deo affingit. Solis enim*

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a De attrn. Dei Pred. pag. 728.

enim lucem à calore evellere facilius erit quam Dei potentiam separare à justitia. Nay it is as impossible for any unjust action to proceed from God, as it is for the Creator to become a creature.

C The second thing preconsidered is more doubtfull. For that may be unjust in men which is not unjust in God. As in a King it is an unjust action to set up Judges and Magistrates over the people whom he knoweth will unjustly oppress them: it is not so in God. In a Man it is want of mercy not to hinder a desperate wretch from destroying himself when easily he might do it: Not so in God. Under the name of *Virtues*, when we ascribe them to God, a permanent propension or inclination unto good actions conformable to the perfection of the Divine nature must be understood. I say a propension *in actu primo*. For if God had never wrought any outward work of mercy or justice, he had notwithstanding been as virtuous as now he is. He wanted neither mercy nor justice before he created the world.

We may safely affirm that there is an analogicall conformity betwixt Divine and humane virtues: but that there is an identity of nature, is not so easily to be proved. *Pictures* of men resemble those whose pictures they are: but they are not the same in nature with them. We may and must imitate God in the actions of such virtues as he hath commanded: but from hence it will not follow that the word *virtue* applied to God signifieth the self-same thing which it doth when it is applied to men. But to come to particulars: we will not contend about words. Let this Author onely look to it that he take his measure right, which must be *refecatis omnibus omnium virtutum partibus quæ involvunt imperfectionem inferioritatis, &c.*

Treatise.

Treatise.

First, it fighteth (A) with Gods Holinesse, and maketh him I. *Repugnant*
the principall cause of sinne in the greatest number of men. *to Gods*
I know that the defenders of it do not think so. For the main HOLI-
reason which moved the Synod at Dort (B) and some other NESSE.
Divines before and since to bring down Predestination thus low, and begin their Reprobation after the fall, was that they might maintain a fatall and absolute Reprobation of men, and yet avoid this imputation was * D. Twisse hath noted. But what * Dr Twisse
they intended (for ought that I can see) they have not compa- Vind. Grat.
fed. For it followeth evident enough, even from their conclusi. l. 1. part. 1.
ons too, that of all the sinnes of Reprobates, which are the c. 4. initio.
greatest number by many degrees, God is the true and principall Author.

Two things (C) they say, which taken together (me thinks) inferre it: 1. That God of his own will and pleasure hath brought men into an estate in which they cannot avoide sinne. 2. That he leaveth the Reprobate irrecoverably in it.

1. That God of his own will and pleasure hath brought men into an estate in which they cannot possibly avoide sinne: that is, into the estate of originall sinne, which consisteth of two parts: 1. The guilt of Adams transgression; 2. The corruption of nature. In both these they say mankinde is interested, not through the force and efficiency of naturall generation, because we all derive our nature from Adam as our first principle; but by Gods free and voluntary order and imputation: a Calvin. 1. u.
* It came not to passe by any naturall means (saith Calvine) that all sit. l. 3. c. 23.
men fell from salvation by the fault of our first parent: b that all men scilicet. 7. Non
are held under the guilt of eternall death in the person of one man, it enim factum
is the clear and constant voice of Scripture. Now this cannot be ascribed, ut à fa-
to any naturall cause: it must therefore come from the wonderfull coun- lure excide-
sel of God. A little after he hath the same again with as great rent omnes
an emphasis, c How is it, that so many nations with their children unius paren-
should be involved in the fall without remedy, but because God would b Cunctos
have it so? As roundly doth D. Twisse affirm the same; c The guilt mortales in
unius homi-

nis persona morti æternæ mancipatos fuisse Scriptura clamat: hoc cum naturæ nequeat ascribi, ab admirabili Dei consilio profectum esse minimè obscurum est. o Quomodo factum est, ut tot gentes una cum liberis eorum infanibus, æternæ morti involveret lapsus Adæ absque remedio, nisi quia Deo ita visum est? d Twisse Vind. grat. l. 1. part. 1. digr. 4. v. 3. prope finem; Originalis peccati reatus non nisi imputatione, lues non nisi propagatione ad nos derivatur: quorum utraque non nisi à liberi Dei constitutione proficiscitur.

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Etenim natura vitium non est cuique suum voluntate propria contractum, sed sola imputatione aut propagatione derivatum; quarum utraque sit voluntate Dei. Dens enim nulla necessitate, sed pro mera sua voluntate nobis imputat peccatum Adæ. *Bern. Serm. 1. Dom. 1. post. Epiph. Aliena est, quia in Adam omnes nescientes peccavimus; nostra, quia etsi in alio, nos tamen peccavimus, & nobis iusto Dei consilio imputatur, licet occulto.*

of originall sinne is derived to us onely by imputation; the filth onely by propagation: and both these onely by Gods free constitution. A little before he hath these words, *The fault of our nature cometh from Gods free appointment: for he doth not out of any necessity, but of his mere will onely impute the sinne of Adam to us.* To this purpose he speaketh a great deal more in the same place. To these sayings S. Bernard hath the like: Speaking of Adams sinne, he saith, *Adams sinne is anothers, because we knew not of it; and yet ours, because it was through the just though secret judgement of God reputed ours.*

And this that they say is agreeable to reason. For if we be fallen into the guilt of the first sinne and the corruption of nature, onely because we were in Adams loyns when he sinned and derive our being from him, then these two things will follow.

1. That we (D) stand guilty of all the sinnes which Adam committed from his fall to his lives end. For we were virtually in his loyns as well after his fall as before, and in every passage and variation of his life he was still a principle of mankind. But where do we read that we are guilty of any other of his sinnes? To the first sinne onely doth the Scripture entitle that sinne and misery which entred into the world and invaded all mankind, as we may see *Rom. 5. vers. 15, 16, 17, &c.*

2. That children (E) are guilty of the sinnes of all their progenitors, especially of their immediate parents: For they were in their loyns when they sinned, and more immediately then in Adams. But children are not guilty of their Parents faults, nor obnoxious to their punishments, because they are their children, as we may see *Exod. 20. 5.* where God saying that he will visit the sinnes of the Fathers upon the children to the third and fourth generation in them that hate him, plainly implyeth, that children are not simply charged with their Fathers sinnes, but conditionally if they be haters of God as their Fathers were; if by imitating their wicked parents they become partakers of their sinnes. In *Ezekiel 18. 14. &c.* The Lord signifieth thus much in his Apologie against the cavill of the Iewes. For first he saith, That if a wicked man beget a sonne that seeth his Fathers sinnes, and doth not the like, he shall not die for the iniquity of his Father. This implyeth that the derivation of being from the parent doth not render the childe obnoxious to the punishment of the Fathers sinne, nor consequently to the sinne. For the

the good childe is not obnoxious, and yet the good childe is equally in the fathers loyns with the bad, and equally receiveth nature and being from him. And then *Verf. 20* the Lord telleth them expressly thus much in two propositions: 1. Affirmatively, *The soul that sinneth, it shall die.* And that it may be known that he speaketh exclusively, Onely the soul that sinneth, shall die, he delivereth his minde. 2. Negatively, *The sonne shall not bear the iniquity of the father, neither shall the father bear the iniquity of the sonne, &c.* Our Saviour in that that wofull speech of his to the Pharisees, *Matth. 23. 32, 34. Fulfill ye also the measure of your fathers.* — *Behold I send unto you Prophets, &c. them ye shall kill and crucifie, that on you may come all the righteous blood, &c.* intimateth apparently, that the Pharisees were not inheritors of their fathers sinnes and punishments by birth; but by the commission and imitation of their fathers sinnes, they came to inherit both their sinnes and plagues. Miserable would our case be on whom the ends of the world are come, if children should be guilty of all their ancestors prevarications. What a world of sinnes should we be to answer for, Personall sinnes, Parents, Progenitors sinnes, to a thousand past generations? A thing with no reason to be imagined. This is the first thing.

11. Secondly, they say (F) that God had immutably decreed to leave the farre greatest part of mankind in this impotent condition irrecoverably, and to afford them no power and ability sufficient to make them rise out of sinne to newnesse of life: and this decree he executeth in time: and both these he doth out of his onely will and pleasure.

Of this proposition there be three branches:

1. God decreeth to leave them. 2. He doth leave them. 3. He doth both out of his alone pleasure.

1. God (say they) hath (G) decreed to leave them without sufficient grace, and consequently under an everlasting necessity of sinning. This is the very Helen which they fight for, the main act of that absolute Reprobation which with joynt consent and endeavour they labour to maintain.

Most of them cast their Reprobation into two acts: a Negative, which is a peremptory deniall of grace and glory to some men lying in the fall; and a Positive, which they say is a preordination of men thus left to the eternall torments of hell. Others among them define Reprobation by an act merely

* Suffrag.
Brit. Art. I.
de Repr. thes.
1.

g Wal. De-
fens. Anas.
Armin. e.
De Repr.
In statu pri-
stino & sub
exercitio
arbitrii sui,
& admini-
stratione
communis
providentiz.
h Suffr. Brit.
thes. 4. de Re-
prob. Hos et si
non electos,
percipere
tamen multa
gratiz Divi-
nz effecta
non nega-
mus.
i Alf. Syn.
Suffr. Genev.
de Reprob.
Eadem per-
sonas in tem-
pore, ex eo-
dem placito
voluntatis
vel non vo-
cat, vel vo-
catos in Ec-
clesiam Spi-
ritu regene-
rationis non
renovat penitenti-
sime, non inserit Christo mystice, non justificat, &c. k Alf. Syn.
Suffr. Lubbert de Reprob. Iis vel non revelat viam salutis, vel non donat eos fide &
cognitione Iesu Christi, non regnificat, non justificat, sed relinquit eos in peccato &
miseria, &c. l Deus non subministrat omnibus hominibus necessaria & sufficientia
media ad salutem, idque cum intentione servandi.

merely negative, and call it *Non-election*, decretum quo statuit non eo usque misereri, &c. Thus our Divines * in their Suffrage define it: and in their explication of the definition which they give, they say that the proper acts of Reprobation, as it standeth opposed to Election, are no other then a deniall of that same glory and grace which are prepared in the decree of Election for the sonnes of God. But in this (H) they all agree, that by the decree of Reprobation grace necessary for the avoiding of sinne is flatly denied to Reprobates. And if at any time we hear them say that God hath gratified Reprobates with some grace; (for so saith *Waleus*, Reprobates are left under the common providence of God, and consequently under some common endowments: And our Divines in the Synod say, ^b Reprobates though they are not elected, yet receive many of Gods graces) they are to be understood of such gifts and graces as are insufficient to make them avoid sinne, as we may see in these two cited places and many more.

2. God doth (I) actually according to his eternall and unchangeable decree leave the Reprobates in their severall times and generations, without his grace, under a necessity of finall sinne and impenitency. This is the second branch of that second proposition. And this must they needs say. For Gods decrees cannot be frustrated: What he purposed before time, without fail he doeth in time. I shall not need therefore to prove that they say so. Nevertheless, to let it be seen how positively and categorically they say so, I will give an instance or two. The Divines (K) of Geneva at the Synod among their *Theses* of Reprobation have this for one, ⁱ Those whom God hath reprobated, out of the same will by which he hath rejected them, either he calleth not at all, or being called, he reneweth not thoroughly by the Spirit of regeneration, ingraffeth not into Christ mystically, nor justifieth, &c. Like to this is the speech (L) of *Lubbert*, who speaking of Reprobates, saith, ^k To them either he revealeth not the way of salvation, or giveth not faith and regeneration, but leaveth them in sinne and misery. The same Author speaking against the position of the Remonstrants, viz. that God doth supply to all men sufficient and necessary means of salvation, with an intention of saving them, setteth down this *anti-thesis*, ——— ^l God doth not administer to all men means needfull and

sufficient

sufficient to salvation, and that with an intention of saving them. And to this his antithesis *Polyander*, *Waleus*, and *Thysius*, three other Professours of Divinitie in the Low-countrys, did set their hands.

3. God both (M) decreeth and executeth this leaving of men to themselves, of his alone absolute will and pleasure. This is the third branch. That they say so, witnesseth the Suffrage of our English Divines; ^m We affirm, That this Non-election is founded in the most free pleasure of God. And, ⁿ That no man lying in the fall is past over by the mere will of God, is numbred by the same Divines among the Heterodox positions. To this purpose also speak the Ministers of the Palatinate, ^o The cause of Reprobation is the most free and just will of God. ——— ^p That God passeih over some and denieth them the grace of the Gospel, the cause is the same free pleasure of God. ^q God decreed to leave some in the fall, of his own good pleasure. Thus the Divines of *Hesse*. The proof of this they fetch from the execution of this decree in time; ^r God doth in time leave some of mankind false, and doth not bestow upon them means necessary to believe, &c. and this out of his most free pleasure. This they joyntly affirm, and prove it by this reason especially; All men were looked on as sinners. If sinne (N) therefore were the cause that moved God to reprobate, he should have reprobated or rejected all. But he did not reprobate all: Therefore for sinne he reprobated none, but for his own pleasure, in which we must rest without seeking any other cause.

Now from these two things laid together, viz. 1. That God did bring (O) men into a necessity of sinning; 2. That he hath left the reprobates under this necessity: it will follow that he is the Author of the reprobates sinnes.

1. Because *Causa causa est causa causati*, The cause of a cause is the cause of its effect, (if there be a necessary subordination between the causes and the effect;) whether it be a cause by acts negative or positive: But God is the chief or sole cause (by their doctrine) of that which is the necessary and immediate cause of the sinnes of Reprobates, namely their impotency and want of supernaturall grace: Therefore he is (by the same doctrine) the true and proper cause of their sinnes.

2. Because

m Suffr. Brit.
art. 1. de Re-
prob. explic.
thes. 1. ortho-
dox. Hanc
non-electio-
nem in liber-
tima Devo-
luntate fun-
dari dicimus.
n Ib. thes. 3.
Heterodox.
Neminem
post lapsum
merita Dei
voluntate
præteritum
esse.
o Alf. Syn.
Iud. Palat.
thes. 3. Causa
reprobatio-
nis est liber-
tima ac ju-
stissima Dei
voluntas.
p Ib. thes. 4.
Quod Deus
nonnullos
præterit gra-
tia prædica-
tionis evan-
gelii, ejus
causa est
idem bene-
placitum sive
eadem libera
voluntas.
q Iudic. The-
ol. Hassia.
Decrevit
Deus quos-
dam in lapsu
& miseria
relinquere
pro suo be-
neplacito.
r Deus in
tempore
quodam e

2. Because

2. Because *Removens* (P) *prohibens*, &c. That which withdraweth or withholdeth a thing which being present would hinder an event, is the cause of that event: As for example; He that cutteth a string in which a stone hangerh, is the cause of the falling of that stone; and he that withdraweth a pillar which being put to would uphold a house, is the true cause in mens account of the falling of that house: But God (by their opinion) withholdeth from Reprobates that power which being granted them might keep them from falling into sinne: Therefore he becometh a true morall cause of their sinnes. *In whose power it is that a thing be not done, to him it is imputed when it is done,* saith Tertullian.

*Tertull. l. 1.
const. Mar.
tion. c. 22.
In cujus ma-
nu est quid
nec fiat, ei
deputatur
cum jam fit.*

It will not suffice to say, that God by withholding grace from Reprobates becometh onely an *accidentall* not (2) a proper and direct cause of their sinnes. For a cause is then onely accidentall in relation to the effect, when the effect is beside the intention and expectation of the cause. For example; Digging in a field is then an accidentall cause of the finding a bag of gold, when that event is neither expected nor intended by the husbandman in digging. But when the effect is looked for and aimed at, then the cause (though it be the cause onely by withholding the impediment) is not accidentall; as a Pilote who withholdeth his care and skill from a Ship in a storm, foreseeing that by his neglect the Ship will be drowned, is not to be reputed an accidentall but a direct and proper cause of the loss of this Ship. This being so, it followeth, that God by this act and decree of removing and detaining grace necessary to the avoiding of sinne from Reprobates, not as one ignorant and carelesse what will or shall follow, but knowing infallibly what mischief will follow, and determining precisely that which doth follow, namely, their impenitency and damnation, becometh the proper and direct cause of their sinnes.

Whether

Whether absolute Reprobation fight with Gods Holinesse?

THE absolute Reprobation which we maintain is nothing else but an absolute purpose in God of not-bestowing grace infallibly bringing unto glory upon some men, which he hath absolutely purposed to bestow upon others. And this we evidently ground upon the doctrine of our Church, which acknowledgeth Predestination to be a speciall favour or benefit extended to a certain number known onely to God, from whence faith, perseverance and eternall life do flow as effects from the cause. And because the affirmation serveth to measure the negation, our Church speaking in the article nothing at all of Non-election or Non-predestination, leaveth it obvious to every mans understanding that all not comprised within the number of the elect must needs fall within the number of the non-elect, as being permitted *deficere à gratia & gloria* by their own default. And further, our Church in adding, *Notwithstanding the decree of Predestination and Election Gods generall promises must be received as they are propounded in the Gospel*, intimateth, That the decrees of Election and Non-election or Reprobation may stand firm *cum possibilitate ad eventus contrarios* though not *cum eventis contrariis*. For Peter notwithstanding his Predestination might have been damned if he had voluntarily continued in his impenitency, and Judas notwithstanding his Reprobation might have been saved if he had not voluntarily continued in his impenitency. The absolute decrees of Election and Non-election are not contradictory to the generall conditionall promises of salvation or threats of damnation. As therefore

we

we condemne the opinion of the Remonstrants, who by reducing Election and negative Reprobation unto foreseen good and bad acts of men erre upon the one hand, so we condemne also their opinions who confound the decree of Damnation with this of Non-election, or who derive the causes of damnation, namely sinne, infidelity, impenitency, from the fore-named decree; which is to erre further upon the other hand. These things premised we will now go along with this Author, and see how he proveth this absolute Reprobation or Non-election which we defend to oppose any of Gods principall Attributes.

He saith it fighteth with his holinesse, because it maketh him the principall cause of sinne in all persons not-elected or not-predestinated.

B

If he can prove this we yield. His nibbling at the Synod of Dort, and charging them with maintenance of a fatall decree, is to little purpose. If he call that fatall which is certain and immutable, we are not afraid to affirm that all Gods eternal decrees are certain and immutable; and that very eternall decree of Reprobation which he imagineth do follow upon the foresight of mens finall impenitency is as absolute, as immutable, and in this sense as fatall as that which we defend. S. Augustine did not ab-

^a Degrad.
lib. 5. c. 1.

^b Part 1.
qu. 116.
art. 4.

horre Fatum: ^a Si propterea quisquam res humanas fato tribuit, quia ipsam Dei voluntatem vel potestatem Fati nomine appellat, sententiam teneat, singulam corrigat. Others admit the word, and give this definition of it, as Boethius; Fatum est immobilis dispositio rebus mobilibus inherens. Aquinas; ^b Fatum est ordinatio secundarum causarum ad effectus Divinitus provisos, I might cite infinite Authors who rejecting Fatum astrologicum admit Fatum Theologicum or Catholico sensu acceptum. Vide Parisiensem 1. part. De universo,

universo, part. 3. cap. 24. pag. 746, 747. Halensem part. 1. quest. 27. Albertum part. 1. tract. 17. Durandum, lib. 1. dist. 39. quest. 4. I have quoted all these because this Author through his whole Book thinketh he hath beaten down absolute Predestination to the ground if he can but fasten the name or bare conceit of Fatality upon it.

As for the Synod of Dort, it considered not Predestination and Reprobation in massa corrupta to maintain a fatall decree. For consider it before or after the decree is alike fatall, if immutability of events decreed by God be termed fatality. And put it before or after, it neither way maketh God the principall cause of sinne: which is clear in non-elect Angels, in whom Reprobation considered before the fall is by no judicious Divine conceived to make God the cause of their sin.

But he goeth about to prove that absolute Reprobation maketh God the Author of sin, because some defenders thereof say two things from whence (he thinketh) it may be inferred, That God is the principall cause of sinne. Suppose some who hold absolute Reprobation should therewithall hold not two onely but ten false tenents, is the falsity of these a necessary median to conclude the falsity of the other? As if he that holdeth two false propositions, might not for all that hold a third which is true.

His first Proposition wherewith he chargeth the defenders of absolute Reprobation, is, That God of his own will and pleasure hath brought men into an estate in which they cannot avoid sin, namely, into the estate of originall sin, and that both in regard of the guilt and of the corruption.

This is both odiously and falsely set down. No man holdeth that God brought Adams posterity either in-

to

to the estate of their guilt or of their corruption: but all maintaineth that it was *Adam* himself who by his voluntary prevarication inwrapped himself and his posterity both in the guilt and contagion of originall sin. *Per unum hominem peccatum in hunc mundum intravit, & per peccatum mors.* So that both the sin and the punishment were brought in by man and not by God. Or if a further cause must needs be found of bringing-in sin and death, the devil must be charged therewithall. *Invidia diabolici, &c.* It is true, and acknowledged generally by Divines both of our Church and of the *Romane*, That it was not by any naturall necessity that *Adam* falling his posterity should be either universally tainted with originall sin or liable unto death, but that both these depended à *libero Dei decreto*, or as some call it à *pacto*, wherein it was agreed that if *Adam* persevered in his righteousness he should transmit it to his posterity, if he rebelled he should make his whole posterity liable both to the corruption of sin and danger of punishment.

And that this Author may see that others (who deny God to be the cause of sin) do hold as much as *Calvine*, or *D^r Twisse*, I will quote him some Authors. And first to begin with the Master of the sentences; He teacheth that not God but *Adam* brought men into their estate of sin. *Per Adamum peccatum simul ac poena transit in posteros. Ex Adamo damnationem simul ac culpam suscepimus. Nemo nascitur nisi trahens poenam & meritum poene. Ex Adami inobedientia emanavit & in posteros demigravit.* So that there is no question Who brought in this sin: All the question is, How it cometh to passe that so unavoidably and generally it layeth hold upon all the sons of *Adam*. Here even the *Roman* Divines are driven to confesse with *Calvin*, that this dependeth upon a free constitution or decree of the

the Divine will: because naturall propagation would not have stripped *Adams* posterity of any habituall righteousness which God had bestowed upon him, or charged them with the guilt of any sinne personally committed by him, had not God enacted and constituted a decree that so it should be. *Vasquez* is cleare of this opinion; *Primo parenti ita fuit gratia & justitia donata, ut non tantum sibi sed etiam posteris transmittendam illam acceperit; non quidem ex naturae rei, sed ex Dei pactione.* And more plainly, *Causa originalis peccati fuit primus parens ratione sua transgressionis, non quidem physica & naturalis, quia nihil reale in posteros traducere potuit virtute propria aut virtute peccati quod commisit.* And a little after, *Negare non possumus ex voluntate sola Dei constitutum fuisse ut gratia originalis traduceretur in posteros si Adamus in gratia perseveraret, & amitteretur si peccaret.* *Malderus* also granteth that the contagion and guilt of *Adams* sinne is not derived unto his posterity but by Gods free constitution; *Notandum, cum Deus totum humanum genus in uno homine condidisset, indebitam naturae justitiam originalem isti homini dedisse, non pro se tantum, sed pro tota posteritate; adeo ut si ipse perseverasset, omnes posterius nascerentur justis.* *Paulo post, Deus cum Adamo quasi pactum quoddam inivit, quo praevaricanti statueret non tantum ipsi, sed toti naturae mortem animae & corporis.* *Fuit quoddam Dei decretum, ex quo decreto accessu peccati superfuit illud chirographum decreti contrarium nobis.* And last of all he addeth, *Voluntarium voluntate primi parentis sufficere ad veri nominis peccatum in parvulo: est enim illa voluntas Ade quodammodo voluntas parvuli, ex Dei decreto.* These & many more agree with *Calvine*, in attributing the unavoidable imputation of *Adams* offence and transmitting of his corrupted nature unto a voluntary and free constitution of God, in whose power

d In 1^m 12,
qu. 23. d. sp.
132. cap. 9.

c Disp. 133
cap. 1.

f In 1^m 22,
qu. 81. art. 1.

g Ibid.

h Ibid. pag.
260.

and pleasure it stood (if in his wisdom he had seen it more fit) to have ordered it otherwise. If this decree make God the principall cause of sin in Adams posteritie, not only Calvine but all other Divines lie open to this Authors accusation, Pelagians only excepted.

But he is utterly mistaken, and pinneeth a false consequent to a true antecedent. For though Gods will was the cause of making the former decree, That all Adams posteritie should be liable to the losse of righteousness, and punishment of sinne upon Adams disobedience, even as if themselves had singularly and personally transgressed; yet neither God nor this decree of God was the cause either of Adams transgression personally committed by himselfe, or of the corruption and guilt of damnation which seized upon his posteritie. The law or decree, That if a noble man become a traitour, he with all his posteritie shall be tainted in blood, and stripped of the priviledges of nobilitie, is not the cause either of the fathers treason, or of the childrens losse and punishment: but the true, proper working cause thereof is the rebellious will and act of the father. Even so here, Gods decree revealed unto Adam, That if he sinned, all his posteritie should be liable to corporall and spirituall death, was so farre from being the cause of his sinne, or his childrens miserie, that it was in its own nature a strong retractive or preservative to have kept him and his children out of sinne, and out of miserie.

If Adams disobedience (which was the onely true cause of his owne and childrens miserie) had followed as a necessary consequent effect upon such an antecedent law, then had God been the cause both of the sinne and misery whereinto he plunged himselfe and his children: But the law which enacteth a certain punishment against sinne committed, is by no wise man made the cause of sinne committed against that law,

law, but a rule onely according unto which, if the sinne be committed, the punishment shall be inflicted. Albeit therefore *naturall generation* considered alone in it selfe without the fore-named free constitution of God, would not have propagated Adams sinne or misery unto his posteritie, yet we acknowledge (and so did Calvine) that it is now propagated by way of *naturall generation*; because God had enacted that Adam should beget children in his owne likenesse, that is, partakers of the same originall righteousness which he had, supposing he kept it; and partakers of his sinne, supposing he infected himselfe with the act and guilt of sinne.

As for his objections, *If we be fallen into the guilt of the first sinne, and the corruption of nature, onely because we were in Adams loynes when he sinned, then are we in like manner guilty of all the sinnes he committed afterwards.*

We answer, Though Adams voluntary rebellion was the onely cause why he lost his originall righteousness both for himselfe and for his children, and though his children be entangled in his sinne and guilt onely, by being in his loynes when he sinned, or because they are his children, yet it will not follow, that his posteritie stand in like manner guilty of all the sinnes which Adam committed from the fall unto his lives end. The reason is, Because though *naturall propagation* be the means of conveying Adams sinne unto us, yet (as before was touched) it would not have done so, had there not beene a *liberum decretum* established by God to that purpose. And therefore Adams sinne can no further concerne his posteritie then is regulated by God himselfe. Now the Divine decree or constitution did not so order it, that any sinne of Adam should be imputable to all that were virtually in his loynes, but that

his first sinne onely, in which he did *sustinere personam generis humani*, should be imputed. And therefore Aquinas excluding his after-sinnes, committed when he was himselfe fallen and corrupted, saith,

1. 2. 22. 7.
81. a. 1. 1.

Secundum fidem catholicam est tenendum quod primum peccatum primi hominis transit in posteros. And he is so farre from collecting (as this Authour doth) that by being in his loynes his posterity becometh guiltie of all his other sinnes, that he accounteth it impossible. *Impossibile est quod aliqua*

k Art. 2.
De amiss.
gra. 4. 10.

peccata proximorum parentum vel etiam primi parentis (prater primum) per originem traducantur. Bellarmine giveth the reason, because whilest Adam stood invested with originall righteousnesse, *totius humani generis gessit personam*: and therefore that first sinne which alone put him out of this estate was onely imputable to us, as being voluntary to us *voluntate primi parentis*. Malderus more clearly and punctually,

1. In 1^m 22.
4. 81. art. 2.

Nulla peccata primi parentis prater primum per originem traducuntur in posteros. Quando enim amisit nobis semel justitiam, jam amisit qualitatem capitis, & non amplius in ipsis tanquam capitis voluntate mansimus. Ratio est, quod decretum sive pactum Dei, quo in Adamo constituebantur posterorum voluntates, non extendebat se ad alia ipsius peccata, utpote qui gratiam capitis morales primo peccato amiserat. I might quote many more, but by these it is cleare, that whilst this Authour thinketh he disputeth onely against Calvine and Calvinists, he opposeth the received doctrine of the Catholick Church.

E

His second inference, *That children should be guilty of all the sinnes of their other Progenitours*, is like the former, and upon the same grounds rejected by all Divines: and therefore it needeth no particular answer.

And

And when he goeth about by testimonies of Scripture to prove it, that they are not guiltie of their Parents sinnes, he maketh himself work in proving that which no man denieth.

All that I will say is this, That the Pelagians from such testimonies of Scripture went about to overthrow the imputation of Adams sinne unto his posterity, and the derivation of his corruption; but for their pains they were held and condemned as hereticks. *Vide Bellarm. de amiss. Grat. lib. 4. cap. 8. & Mald. 1. 2. q. 81. art. 1. pag. 254.* where he bringeth in the Pelagian objections.

Our own 1th Article of Originall or Birth-sinne insinuateth a guilt and a corruption caused by Adams first transgression; and yet our Church never taught that there was the same or like guilt proceeding from his after-sinnes, or from the sinnes of our other progenitours. *Vide Vasq. in 1. 2. quast. 83. disp. 135. cap. 2. p. 883.* Thus much of the first.

He would in the second place prove that absolute Reprobation must needs make God the principall cause of sinne, because the patrons thereof hold, *That God hath immutably decreed to leave the greatest part of mankind in this impotent condition irrecoverably, and to afford them no sufficient power to make them rise out of sinne: and this decree he executeth intime, and both these he doth out of his own will and pleasure.* A bundle of words, but little substance in them. We answer first in generall, That many who stoutly defend absolute Predestination and Reprobation, and oppose the conditionate Election and Preterition of the Remonstrants, doe notwithstanding detest and confute that blasphemous error, That God is the cause of sinne. Neither doe I now speake this of Calvinists, but of Jesuites, Dominicans, and Romanists of all sorts,

N 3

Again,

Again, the greater part of those who hold absolute Predestination and Reprobation, and reject the Predestination and Reprobation which by the Remonstrants is founded upon pre-science, do hold notwithstanding a generall sufficiency of grace, *Si per homines non steterit quò minus*: Which is all the Remonstrants themselves do defend.

As for the *executing of Gods decree out of his own will and pleasure*, I wonder it should be objected as false and offensive. For by Gods decrees concerning mans Election and Preterition absolute or conditionall, it is certain they are executed as they were enacted, that is, according to the will and pleasure of God, and not of the creature. But to come to his propositions particularly.

G His first. *God (by those which oppose the Remonstrants conditionate Election and Reprobation, and make them both depend upon Gods absolute will) is said to leave the Non-elect without sufficient grace and consequently under an everlasting necessity of sinning. This is the Helon, &c.*

Ans.

The most of those who defend absolute Predestination and Reprobation, say and teach, that God decreeth to leave no man unprovided of sufficient grace that repelleth it not by some demeritorious act of his own will. It is therefore a manifest untruth, that with joint consent they labour to maintain that which with joint consent a great number of them labour to confute. Again, they which maintain absolute Reprobation, will no more grant that it putteth or leaveth any man under everlasting necessity of sinning, then that absolute Predestination putteth men under a necessity of not sinning. Gods decrees (as hath been often said and proved) carry along with them *necessitatem infallibilitatis quoad eventum*, but not *necessitatem compulsionis quoad modum*

modum agendi & eveniendi. The decree of Reprobation left not Cain under the necessity of killing his brother, nor Absalom under a necessity of defiling his fathers concubines, nor Judas under a necessity of betraying Christ: All these sinfull actions and the like are committed by Reprobates out of their own free election, having a power whereby they might have abstained from committing them. And therefore to think that the decree of absolute Reprobation must needs leave them under a necessity of committing their severall finnes, is a false and vain imagination, as every mans conscience is able to witnesse.

Those who cast Reprobation into two acts do not by the negative act thereof understand a peremptory deniall of all grace, but a peremptory deniall of all such effectuall grace as infallibly would bring them unto glory, and a peremptory permitting them in the use of grace to their own defective free-will. This negative Reprobation, in the judgement of most Divines, doth stand with the actuall administration of sufficient grace, and in the judgement of all it may stand with it, as it did in the Non-election of the apostaticall Angels. It is doubted both by some Protestants and Papists, whether sufficient grace be *de facto* prepared for and offered to all the Non-elect: But that Gods absolute decrees of Election and Non-election might stand firm though it were so, there is no great cause of doubt.

For the positive act, which this Authour describeth to be to a *pre-ordination unto hell-torments*; those who comprise them both under this one word Reprobation, doe notwithstanding make this act or decree respective unto sinne, as we have already shewed. As for those of our Church in this controversy, whether Predestination and Non-predestination

Vide Iacob Bayum, Institut. lib. I. cap. 116.

G

be grounded upon the prime absolute will of God, or upon his prescience of good and bad acts to be performed by men, they doe and must understand by the word *Reprobation*, not the decree of damning any particular persons, but onely the absolute decree of not-preparing for them that effectually grace *quā certissime liberarentur*, and of leaving them to such meanes of grace under which by their owne default *infallibiliter ruunt ad interitum voluntarium*. Thus our English Divines in their suffrage have described it; and thus the reverend and judicious Bishop of Norwich conceived it, when he made both Remonstrants or Arminians, and Contra-remonstrants or Puritanes (as he termeth them) to erre out of the true middle way which the Church of England holdeth in opposition to them both. In Election he maketh this the error of the Remonstrants, That they ground the absolute decree of mens particular Election upon the prescience of their faith and perseverance (as this Authour doth) whereas that reverend Prelate holdeth with the Church of England, and Saint Augustine, *Electio non invenit fideles, sed facit*. As for the errors of the Puritanes about Predestination or Election, he reduceth them to these heads, the excluding of the conditionate decree or evangelicall promise, the disordering of the decree of Predestination by bringing it in before the fall and the decree of Christs incarnation. As for the preparation and donation of such a speciall grace *per quam non solum possint credere aut obedire si velint, sed & jam actu velint, credant, obediant*, hee maketh it the proper fruit and effect of Election: whereas he granteth unto the Non-elect onely *salutem gratiamque communem & sufficientem in mediis Divinitus ordinatis, si verbo Dei spirituique sancto*

sancto deesse noluerint. Unto which adde that wherein all Divines of all sides agree, That God administred this common grace with an eternall and infallible prescience that it will be rejected or abused by the Non-elect, and with an absolute decree of permitting it so to be; and then it is cleare, the English Divines with the Church of England *nec divertisse ad dextram in illorum sententiam qui ex præsca fide & perseverantia per liberam cooperationem arbitrii humani gratie prævenientis & sufficientis auxiliis instructi prædestinationem deducunt, nec ad sinistram declinasse in illorum opinionem qui promissionem generalem & gratiam sufficientem tollunt, &c.* They are the words of that reverend Prelate Doctor Overall. To returne to our Authour; Whereas he saith that all the defenders of absolute Predestination and Reprobation (that is, all who oppose the Remonstrants conditionate Election and Non-election) doe agree, *that by the decree of Reprobation necessary grace for avoiding sinne is flatly denied to reprobates*, it is quite otherwise. For saving grace, many confesse that *in causis universalibus* it is sufficiently prepared for all men: They confesse that under the Evangelicall Covenant, *Si credideris, salvus eris*, every man hath a true claim unto eternall life: They confesse, that wheresoever is Christs Church, there is such a sufficient administration of grace as would have saved the Non-elect, had they not opposed a malignant voluntary act of their own will against the motions and operation of Divine grace; according to those words of our Saviour, John 3.17. & 12.47,48. & Acts 13.46. Calvine saith as much; *ⁿ Mundi nomen iterum iterumque repetit, ne quis omnino arceri se putet, modo fidei viam teneat*. We therefore, as well as the Remonstrants, grant

ⁿ In 10.3.

grant a conditionall poſſibilitie of grace and ſalvation to all men: but here is the difference. Wee ſay the Elect by a ſpeciall mercy of God are ſo guided and ruled, that they and they alone performe the condition, and that the Non-elect are alwayes permitted to faile in the performance of the condition.

Now whereas this Authour ſaith, that whatſoever we ſpeak of grace afforded to perſons Not-elected, *muſt be underſtood of ſuch grace as is inſufficient to make them avoid ſinne*, he is a very bad interpreter of our meaning. We think and teach, that God hath not prepared for them, and therefore never giveth unto them ſuch grace as finally freeth them from ſinne: but we ſay, that God doth give them oftentimes ſuch a meaſure of grace, as keepeth them from committing many particular ſinnes whereunto they are prone and bent of themſelvs. We ſay further, that God giveth them ſuch a meaſure of illuminations, ſuch excitations unto doing good and eſchewing evill, as leaveth them convicted in their owne conſciences (whatſoever brablers may ſay to the contrary) that wittingly and willingly they commit their ſeverall ſinnes, not out of *inſufficiency to avoid* the acts of adultery, robbery, theft, deceit, &c. but out of malignity deſiring and chooſing to do them.

I For the ſecond branch, Whereas he will have the defenders of abſolute Non-election or negative Reprobation to ſay and hold, That God doth *actually, according to his eternall and unchangeable decree, leave the Reprobates, in their ſeverall times and generations, without his grace, under a neceſſity of ſinall ſin and impenitency*, ſurely they never choſe him to be their ſpeaker. If this man will give them leave to ſpeak for themſelves, this it is they ſay, That God doth in time, according

according to his eternall decree, withhold from all perſons Not-elected that ſpeciall mercie or effectuall grace which he knoweth would infallibly free them from ſinall ſinne and impenitency, and leaveth them (not without all grace, nor under a neceſſitie of living and continuing in the practice of their ſins, but) under grace committed (as the Remonſtrants would have it) to the dominion and good uſage of their owne free-will, and under a permiſſion of their ſinall ſinning and impenitencie out of their owne free-will. From both which God infallibly foreſaw their ſinall impenitencie, and reſpectively thereunto decreed their eternall puniſhment.

But how doth he prove that they muſt needs ſay as he would have them? His reaſon is, *Because Gods decrees cannot be frustrated: What he purpoſed before time, without faile he doth in time*. We agree that *quoad eventum* Gods decrees cannot be frustrated. But this impoſſibilitie of frustration ariſeth not from a neceſſitie put upon the agents to do thus and not otherwiſe (as this Authour perpetually but moſt falſly doth ſuppoſe) but from that infallible providence of God, who can and doth bring into act events decreed according to the nature of the next cauſes or immediate agents. Naturall agents work naturally in producing decreed events: neceſſary agents work neceſſarily: and free agents, ſuch as are Angels and men, work freely. It is a flat *Non ſequitur*, Events decreed cannot be frustrated; Therefore the agents are under a neceſſitie of ſinning. And it is further to be conſidered, that albeit all Gods decrees are infruſtrable, yet there is a main difference betwixt Gods decrees of producing good ſaving acts in his Elect, and of permitting the Non-Elect to produce their wicked actions, and finally to continue in them. The former he doth by uſing his own hand in framing their hearts unto

unto such good actions, and guiding their wills indeclinably in the voluntary practice thereof: but as for the later, their wicked hearts are not wrought by God, nor their wicked wills guided by God unto their wicked actions, but they are permitted out of their own free-will to commit such wicked actions. Here is no necessity put upon the agents by either of the forenamed decrees.

K

For the *Divines of Geneva*, they have set downe nothing in their testimony alledged, but either that God calleth not the Non-elect, or that he calleth them not *vocatione secundum propositum*, which alwayes followeth Predestination, and draweth after it Justification, Sanctification, and Glorification. In the first they speake of an Evangelicall vocation, by revealing Christ in the preaching of the glorious Gospel, which vocation experience sheweth hath been denied to many. *Vocati non sunt qui nec spem vocationis audiverunt.* In the later they speake of that speciall grace which the Catholick Church hath defended against the Pelagians to be a speciall gift, and not prepared for all, nor given to all. *Vide Aug. De Prad. Sanct. cap. 9. & Epist. 167. Prosp. De Voc. 1. 13.*

o Prosp. ad
cap. Gall.
Resp. 4. &
Sent. super
4.

L

Lubbertus saith the same in effect, and no more. And S. Augustine hath said as much *De grat. Christi contra Pelag. cap. 12.* And not he alone, but the Synod of Bishops in Sardinia, *De gratia non digne sentit*, &c. For the other saying of Lubbertus, That God doth not administer unto all men necessary and sufficient meanes unto salvation, with an intention of saving them; It is to be observed 1. first, That he doth not speake of a provision in universalibus causis, nor of meanes sufficient, *si non defuissent sibi, si non fecissent inutilia interveniente libero actu propria voluntatis*: for all this hee may well

grant;

grant; but hee speaketh *de Mediis Divinae providentiae applicatis.* And here, if the Remonstrants think faith to be a necessary meanes to mens salvation, and the word preached a necessary means to the begetting of faith, they must (will they nill they) subscribe to Lubbertus. 2. Secondly, it is worth the observing, That when the Remonstrants have said all they can for the universallitie and sufficiencie of saving grace, they are forced by convincing arguments and evidence of Scripture to retreat unto the universallitie and conditionall sufficiencie which I spake of but now, and wherein no man opposeth them. Nay we are of opinion, that to have sufficient meanes of salvation administered, which shall prove no otherwise effectually then under this condition, *Si homines sibi non desint*, is an argument of the Divine Non-election: as on the contrary, not to have their salvation thus suspended upon their owne free-will, but upon that speciall mercie of which Saint Augustine spake when he said, *Dum nullius frustra miseretur*, is a demonstrative argument of the Divine Election. 3. Last of all, whereas Lubbertus saith that God doth not administer sufficient grace unto all with an intention of saving them, nothing more true, nothing more cleare. For what God doth eternally decree or intend to doe, that he in time infallibly doth: For he doth all according to the eternall counsell of his owne will. But he doth not in time save the Non-elect by that sufficient grace whereof this Authour speaketh: therefore he had not an eternall intention of saving them by that grace which from all eternitie he knew would never save them. The intention of Gods will cannot but take effect, *quia nec in se nec in mediis potest impedi.* An omnipotent will alwayes obtaineth its intent, because

Rom. 10.

Vide
August.
Enchir. cap.
95. & De
Cor. &
Grat. 6. 4.

cause

q. i. part.
qu. 19. art.
6.
Ibid.
Art. 8.

cause the willing is the working, the *Fiat* is the *Factum* itself. Aquinas hath well expressed this efficacy of the Divine will; *q. 83. impossibile, quod Divina voluntas non effectum consequatur suum. Quicquid Deus simpliciter vult, fit; licet illud quod antecedenter vult, non semper fiat. Cum aliqua causa efficax fuerit ad agendum, effectus consequitur causam, non tantum secundum id quod fit, sed etiam secundum modum fiendi.* This Authour therefore mistaketh Lubbertus; who by the Divine intention of saving this or that particular person understandeth that absolute will which never falleth in producing the effect willed; not a will affected with this exception, *Nisi per homines steterit quò minus salventur.* The former intent of saving all men by the means of salvation tendered unto them, is onely denied; not the latter, which is improperly called the Divine intention of saving any man, because it includeth an intention of permitting his own free-will justly to procure his ruine.

M

Wee come to the third branch, where his charge is this; That God (in our opinion) decreeth and executeth this leaving of men to themselves of his alone absolute will and pleasure. If he mean the leaving of men Not elected utterly forlorne of all such grace as would save them if themselves were not in fault, and the necessitating of them to their transgression and perdition, wee acknowledge no such decree, no such manner of executing any Divine decree, no such absolute will and pleasure in God to follow upon the decree of Non-election. Our English Divines affirm that this Non-election is founded in the most free pleasure of God: So our Spanish Divines, our Italian Divines, French Divines (who never saw the Synod of Dort) and in a word, all Divines who know what they affirme when

when they dispute of Non-election or negative Reprobation. And yet neither the English Divines nor they ever dreamed of such a passing-over the Non-elect by the meere will of God, as this Authour would fasten upon the decree of Non-election. He hath already been fully answered, that the absolute decree of Non-election implieth not an utter denying of sufficient grace in the limited and conditionall acceptance of *Sufficiency*, which the Remonstrants themselves are content to admit of.

It is to as little purpose which he hath out of the *Palatine Ministers* Suffrage, or the *Divines of Hessen*, the sense of which propositions hath been already cleared, and the truth proved: and therefore we let them passe.

As for *sinne*, which is considered equall in all men *tanquam communis affectio subjecti*, whether elected or not elected, it is plain, that it maketh all and every man *reprobables*: but it must needs be out of his owne pleasure and free-will, that all being in a state unworthy of the riches of Gods speciall mercy, he should notwithstanding prepare it for some, and decree the giving it in due time, which we call their Predestination, and not prepare nor decree to bestow it upon others, but to leave them under common grace, and to permit them to the deficient rule of their own will, which we call negative Reprobation.

The ground of the Remonstrants error is a false fanſie, which they have entertained into their understandings concerning the very nature, formalitie or essence of the decrees of Divine Predestination and negative Reprobation. For whereas indeed and in truth they are decrees finding all men in a miserable and damnable estate, and out of it determining to bring some, and to fit them for eternall happinesse, and

and not to bring others by fitting them thereunto; these men make them decrees, finding and seeing some by the acts of their own will fitted for heaven and hell, and thereunto appointing them according to their deserts and mis-deserts. This is with Faultus the Semipelagian to make Predestination an act of remunerative justice, and to make Non-predestination or Non-election an act of vindicative justice: both which are rejected as erroneous, not onely by Calvinists or Contra-remonstrants, but even by the common consent of the Romane Divines. God at the last day shall crown the Elect, and condemne the Non-elect, according to their finall perseverance in faith or infidelity and impenitency. But this difference of their finall estates absolutely foreseen is a consequent not an antecedent to the decrees of Election and Preterition.

O I might passe-by what hee further addeth upon his own false inferences, of Gods *bringing men into a necessitie of sinning*, and *leaving Reprobates under this necessitie*, because I have shewed no such thing can be deduced from that absolute negative Reprobation which wee defend. But let us heare what he will say. Hee reasoneth thus; CAUSA CAUSAE EST ETIAM CAUSA CAUSATI, *where there is a necessary subordination betwixt the cause and the effect, whether it be a cause negative or positive: But by the doctrine of absolute Reprobation we make God the chiefe or sole cause of the sins of Reprobates, namely, through their impotency or want of supernaturall grace.* For the ordinary axiome, we admit it *ubi secunda causa non egreditur ordinem prime*, that is, where the second cause worketh or doeth any thing by virtue of that influx or motion that it hath from the first.

As for this distinction of *Negative and Positive* causing,

causing, it is obscure and improper. The aire hath heat and light from the positive causing of the sunne-beames; darknesse, fogginesse, coldnesse followeth upon the negation of the sunne-beames; and yet neither the sunne nor his beames nor the retractions of his beames, are true or proper causes of coldnesse or darknesse in the aire. The reason himself hath touched upon, Because those dispositions or qualities in the aire issue not from the sunne *per subordinationem effecti ad causas*, but out of the nature of the aire onely: That is a cause *per quam res est id quod est*. Thus the sunne is the true cause that the aire is hot and light. If by virtue flowing from the absent sunne it be made dark, then might we call the sunne a cause of the darknesse. In proportion wee say the same of God: If from his decree of Non-election there flow any darknesse or pravity into mans will, or any crookednesse and sinfulness into his actions, there were some colour in terming him a negative cause of mans sinne: But this he shall never be able to demonstrate.

He saith, that God by his decree of negative Reprobation *is the sole or chiefe cause of that impotency and want of supernaturall grace which is the necessary and immediate cause of all the sinnes which they commit.* Want of the grace of Predestination is neither chiefe nor sole, nor any cause at all of the sinnes of the Non-predestinate. Non-election or negative Reprobation doth not involve any such impotencie of avoiding sinfull acts, or any such necessitie of committing sinfull actions, as this man imagineth. For though Preterition or Non-election be not a preparing or bestowing of such grace as would infallibly make men better, yet it must not be conceived to be the working of any thing in them whereby they are made worse. Againe, though negative

Reprobation be a deniall of such grace as doth effectually produce the faith, perseverance, and eternall happinesse of the Elect, yet it is no such absolute subtraction of grace as is a necessary and immediate cause of any mans particular sinnes, or of his finall perseverance in sinne. The Non-elect Angels were under the eternall decree of negative Reprobation before they were created; yet were they not by want of sufficient grace at their creation made impotent to stand, much lesse constrained by any necessitie to rebell and sinne against God. Adam in the state of his innocencie was not predestinated to perseverance; nay (which is more) God had positively decreed the permission of his fall: yet the want of a decree predestinating his perseverance in that estate did neither affect him with an impotencie of standing, nor with a necessitie of falling. *Vide Prosp. ad Vincent. Resp. 10. 15.*

P **REMOVENS PROHIBENS**, That which withholdeth a thing which being present would hinder an event, is the cause of that event: But God withholdeth from Reprobates that power which being granted might keep them from falling into sinne: therefore he becommeth a true morall cause of their sinnes. His major proposition is a most inconsiderate and false assertion; which if he will justifie, he unanswerably maketh God the cause of all sinne. For no Divine will deny, but it lieth within the compasse of Gods power to give unto any man that effectuell grace which both might and infallibly would make him freely and voluntarily beleeve and persevere, and which both might and would infallibly hinder the event of unbelieving and finall perseverance in incredulitie and impenitencie. And it is as evident, that God doth withhold from some that grace which being present would hinder those

bad

bad events: Who seeth not what the conclusion must be, were the major proposition true? Christ withheld from Lazarus that Divine operation which being present would have hindered the event of his death: Yet Martha saith onely unto him, Lord, if thou haddest beene here, my brother had not beene dead. She saith not, Lord, thou diddest withhold a thing which if it had beene present would have hindered this event of my brothers death: and therefore I finde thee to have beene the morall cause of his death. If Judas had had a sister, she might truly have said unto Christ, If thou haddest beene present in my brothers soule by the speciall grace of Predestination, this might and would have hindered these wofull events of his sinning unto death, of his dying impenitent in sinne, of his being damned for sinne: But she could not charge God to be the cause of those events onely for withholding that which would have hindered them.

As for the example which he useth, of cutting a string wherein a stone hangeth, and so causing the fall thereof, it were to some purpose if the decree of Preterition had beene it which cut the string, and so caused mans fall into sinne. But it was the Devill and mans voluntary defective act which cut the string. Reprobation or Preterition was onely a decree of not giving such a string as neither the Devill nor the sinner himselfe should be permitted to cut.

As for that which he further urgeth, that God must needs be a direct cause of the event when it is not beside his intention or expectation, We answer, that God is no otherwise said to intend outward events, then by providing orderly means for producing such events. Non-election provideth no means of making men sinne, and therefore it includeth

no intention of God to make men sinne, though it include a prevision of sinfull events, and a decree to permit them. We say the same of expectation, which is onely metaphorically attributed unto God, and cannot respect wicked actions. God is said even from the Non-elect *expectare non laborasci*, because hee affordeth them ordinary meanes for producing the one, but they themselves by abuse of the meanes are the onely causes producing the other. So that neither intention nor expectation of sinfull events can be ascribed to God, because both have a reference unto good things, not unto bad.

A Pilot withholding his care and skill from a ship in a storm, foreseeing it will be drowned, is a proper cause of the losse of the ship: therefore God by this act and decree of Reprobation, &c. I answer, if one Pilot wilfully hath brought a storm upon his ship, if wilfully he run her upon the rocks, though another look on and foresee she will split her selfe, he maketh not himself a cause of her drowning, unlesse he were necessarily bound to preserve her. Thus the case fares betwixt God and the Non-elect: therefore he is no proper cause of their Sinne or Perdition.

Treatise.

Secondly, it opposeth Gods Mercy.

God (A) is mercifull: Apart it is of his title, Exod. 34. 6. *mercifull and gracious.* He is Mercy in the abstract, 1 Iohn 4. 16. *God is love; a Father of mercies, and God of all consolations,* 2. Cor. 1. 3. *a Saviour of men.* 1. Tim. 4. 10. And thus the Church hath alwayes taken him to be: And therefore hath of old styled him in her Liturgy, *A God whose nature and property is alwayes to have mercy and to forgive.*

Two wayes is Gods mercy spoken of in Scripture, absolutely and comparatively. 1. Absolutely; and so it is set out (B) in high and stately terms. It is called *rich mercy*, Eph. 2. 4. *great kindnesse*, Ionah 4. 2. *Abundant mercy*, 1. Pet. 1. 2.

love

love without height or depth, length or breadth, or any dimensions, love passing knowledge, Eph. 3. 18. So great it is, that Ionah could not intreat him to punish the little, infant, harmlesse Ninevites with temporall death for the sinnes of their guilty parents, Ionah 4. 11. 2 Comparatively. With two things it is compared; 1 His own Iustice, 2 The love that dwelleth in the creature: and is advanced above both.

1. With his own Iustice it is compared, and advanced above it: Not in its essence (for all Gods excellencies are infinitely good, and one is not greater than another) but in its expressions, and some things that have relation to it; particularly in these;

1 In its Naturalnesse (C) and Dearnesse to God. It is said of Mercy, it *pleaseth him*, Micah 7. 18. But Iustice is called *his strange work*, *alienum à natura sua*, Esay 28. 21. *He doth not afflict willingly, nor grieve the children of men*, Lam. 3. 33.

2 In the frequent exercise (D) of it self. He is said to be *slow to anger*, but *abundant in goodnesse*, Exod 34. 6. Mercies are bestowed every day; judgements inflicted but now and then, sparingly, and after a long time of forbearance, when there is *no remedy*, 2 Chron. 36. 15. *All the day long have I stretched out my hands to a gainsaying and rebellious people*, Esay 65. 2. that is, I have beene patient a long time, and in that time I have not been idle, but imployed in exhorting, promising, and shewing mercy, that so I might do you good. God waiteth a great while for the conversion of sinners, as mariners do for their tide: and at last with much ado, if there be a necessity, he chideth and fighteth.

3 In its (E) Amplitude or Objects to whom it is extended: *Visiting the iniquities of the fathers upon the children to the third and fourth generation, but shewing mercy to thousands*, Exod. 20. 5. In these words God implyeth that his mercy reacheth farther then his justice, and that look how much three or foure come short of a thousand, so much doth his justice come short of his mercy in the exercise of it.

4 In the Occasions (F) that move God to exercise them. It is a great matter that moveth God to punish, as we may see Gen. 6. 5, 6, 7, 12, 13. When the *wickednesse of man was great in the earth, and all flesh had corrupted his way*, then God thinketh of a flood. He would not destroy the Amorites till their *wickednesse was full*. *How oft would I have gathered thee* (saith Christ to Ierusalem, Matth. 23. 37.) that is, I have not taken advantage against thee, nor upon the first, second, or third unkindnesse cast thee off;

small matters have not moved me to destroy thee, O Ierusalem. But how small an occasion doth God take to spare men? When he had examined Sodom, and found their finnes to be answerable to the cry, yet then for ten righteous mens sakes would he have spared Sodom: Gen. 18. 32. Nay, he would have spared Ierusalem, if the Prophet could by his searching have found one man who did execute judgement and seek the truth, Jer. 18. 1. What a slender humiliation made him to spare wicked Ahab and his house a long time? 1. Kings 21. 29. And the repentance of Nineveh, whose wickednesse cryed to the Lord for vengeance, Ionah 1. 2. did easily procure her a pardon. Thus is Gods Mercy advanced above his Iustice.

II. It is compared (G) also with the Affection of a father to his sonne, of a tender mother to her child, and of the most affectionate bruits to their brood, and set above them all. It goeth beyond a fathers to his sonne, Matth. 7. 11. *If ye that are evill, can give good gifts to your children, how much more will your heavenly Father give good things to them that ask him?* What doth this *quanto magis* imply, but that Gods love oustrippeth a fathers! And so it doth a mothers too, Esay 49. 15. *Can a woman forget her sucking child, that she should not have compassion upon the sonne of her wombe? yea, they may forget, yet I will not forget thee.* Women are compassionate toward their children because they are the fruit of their wombes, and a part of themselves: but most indulgent are they towards those children to whom they are Nur-ses as well as Mothers, to their sucking children: and yet mothers may forget even their sucking children: But as for God, he can never forget his children. Again, God compareth himself with one of the most affectionate females among unreasonable creatures, the Hen, Matth. 23. 37. *O Ierusalem, how oft would I have gathered thee, as a hen gathereth her chickens under her wings? &c.* No Bird (saith S. Augustine) expresseth such tender love to her young ones as the hen doth: No fowls discover themselves to be mothers so much as hens do. Others, when we see them in their nests with their young, we know them to be mothers, but no may else: but the hen discovereth her selfe to be so even when her chickens do

Aug. tract.
15. in Job. p. 46.
Videmus nidi-
ficare passeres
quoslibet ante
oculos nostros;
hi undines, ci-
conias, colum-
bas quotidie videmus nidificare: quos nisi quando in nidis videmus, parentes esse non agnos-
cimus. Gallina vero sic infirmatur in pullis suis, ut etiam ipsi pulli non sequantur, filio,
non videns, matrem tamen intelligas. Ita fit alis demissis, plumis hispida, voce rauxa,
omnibus membris demissa & abiecta, ut (quemadmodum dixi) etiam filios non videas, matrem
tamen intelligas.

not follow her: her feathers stand up, her wings hang downe, she cloaketh mournfully and gaeth feeble: so that we may know her to be a mother, when yet we cannot see her brood. Such another speech he hath in another place, and concludeth it with these words, *Our Lord did therefore compare himselfe to a hen rather then to any other creature, because of her singular expressions of love to her young ones, even when they are out of her sight.* By these things we see how highly the Scriptures speak of Gods mercy, especially in its expressions to mankind, to whom he hath born a greater love, and for whom he hath declared himselfe to have done farre greater matters then for the angels; the wisdom of God *delighting it self in the children of men, before the world was*, Prov. 8. 31. and gratifying them in the fulnesse of time with the assumption of their nature; Heb. 2. 16. and the redemption of their souls with his blood, 1. Pet. 1. &c. Now with such a Mercy cannot stand such a decree. Absolute Reprobation being once granted, we may (me think) more properly call God a Father of cruelties then of mercies, and of hatred rather then of love: and the devils names, Satan, and *Ἀπολλών*, an adversary, a destroyer, may be fitter for him then *Σωτήρ*, a Saviour: which I tremble to think. Doth mercy please him, when he hath made a decree which sheweth farre more severity toward poor men then mercy? Is he slow to anger, when he hath taken such a small and speedy occasion to punish the greater part of men for ever, and for one sin once committed hath thrust them up under invincible sinne and damnation? Is his mercy abundant, doth it reach further then iustice, when it is ruckt up so short, limited to a very few selected ones, when a hundred for one at least (take in all parts of the world) are unavoidably cast away out of his onely will and pleasure? Or doth his love passe knowledge, when we see daily farre greater love then this in men and other creatures? What father (H) and mother (that have not onely cast off fatherhood and motherhood, but humanity too) would determine their children to certain death, nay to cruell torments worse then death, for one onely offense, and that committed too not by them in their own persons, but by some other, and imputed onely to them?

But to deliver (I) things a little more closely; Four things (in my conceit) being well and distinctly considered, do make it apparent that this decree is incompatible with Gods mercy.
1. That Adams sinne is the sinne of mans nature onely, and no mans personall transgression, but Adams: It was neither committed nor consented to by any of his posterity in their own persons.

u Idem in Psal.
58. p. 212. B. C.
Quare ergo
Dominus nisi
propter hoc,
gallina esse vo-
luit, in sancta
Scriptura di-
cens, O IERV-
SALIM, IER-
RVSALEM,
QVOTIES
VOLVI TE
CONGREGA-
RE, VT GAL-
LINA, &c.

persons. 2. That it was the sinne of our nature, not by generation (as I have shewed) but by Gods own voluntary imputation. 3. That God did pardon it in Adam, (for so it is generally believed) who did actually and freely commit it in his owne person. 4. That Christ came into the world to take away *peccatum mundi* the sinne of the world, Ioh. 1. 29. That God either did or might have satisfied his wronged justice in the blood of the Covenant for all mankind, and without any impeachment to justice have opened a way of salvation to all and every man. These considerations (I think) being well digested, will make any man to think, that either there is no decree of (K) absolute Reprobation, or that God is not mercifull to men at all, much lesse more mercifull to them then to other creatures, but more sharp a great deal and severe then he is

to } 1. any creatures in the world.

2. the very devils themselves.

1. Then to any other creatures. For they, even the basest among them, though perhaps they have but a despicable being, yet they have such being as is farre better then no being at all, whereas men are determined by his omnipotent decree to such a wofull being as is a thousand times worse then no being at all. What man would have accepted of life, when first he entered upon possession of it, if he had known upon what lamentable conditions it was to be tended? Or (did men firmly believe this doctrine) they would at a venture with Iob curse their birth-day, be released willingly from the right of creatures, and desire their immortall souls might vanish into nothing. *Malunt exstingui penitus quam ad supplicia reparari*, as Minutius Felix speaketh in another case. And parents out of mere compassion to their children would wish that they might be born toads and serpents rather then men, creatures whose beings at last shall be resolved into nothing, rather then immortall spirits.

2. To the very (L) devils also (supposing this decree) is God more mercifull then to men; and yet the devils are set forth in Scripture for the greatest spectacles of Gods irefull severity. In one thing this decree maketh most men and devils equall; *Utrisque desperata salus*, they are both sure to be damned: but in three things men are in a far worse condition by it.

I. In their (M) appointment to hell, not for their own, proper, personall finnes; for which onely the devils are damned; but for the sinne of another man that lived and sinned long before they were born.

II. In

II. In their (N) unavoidable destination to endlesse misery, under a colour of the contrary. The devils, as they are decreed to damnation, so they know it, they expect it, they look for no other: but men, who are appointed to wrath, are yet fed up with hopes of salvation, and made to believe that the whole businesse is put into their hands; so as if they perish, it is not *defectu misericordie*, because God will have no mercy on them, but *defectu voluntatis propriae*, because they will not be saved: when yet indeed there is no such matter. Now if it be worse to be deluded in misery then simply to be miserable, then is the condition of men in this respect (by this decree) much worse then the state of devils.

III. In their (O) obligation to believe, and the aggravation of their punishment by not believing. The devils, because they must be damned, are not commanded to believe in Christ, nor is their punishment heightened by their not believing: but miserable men, who by this decree have no more liberty to escape hell then the devils, must yet be tied to believe in Christ, and have their torments increased if they believe not. These things being so, (I think) I may conclude with the words (P) of Prosper; * *He which saith that God would not have all men to be saved, but a certain set number of predestinate persons onely, he speaketh more harshly then he should of the height of Gods unsearchable grace.* Nay, he speaketh that which cannot stand with his infinite grace and mercy, especially to the sonnes of men.

Nor doth that give me satisfaction which is usually answered, namely, that God by this absolute decree doth fully manifest (Q) his justice and his mercy too, his justice toward Reprobates, his mercy toward the Elect; and that it is necessary his decrees should so be ordered as that both these may be clearly declared by them. For, 1 Gods mercy is revealed to be rich mercy, abundant, long suffering, surmounting justice, and beyond understanding. Now such a mercy set forth with such titles, clothed with such properties, is no wayes manifested by this decree. 2. Neither is Gods pure and spotlesse Justice set forth by it, as I now come to shew: This being my third argument, drawn from Gods Attributes, against absolute Reprobation.

2 Sent. super
1. cap. Gal.
Quid dicit quod
non omnes ho-
mines velit De-
us salvos fieri,
sed certum nu-
merum prede-
stinatum du-
rius loquitur
quam loquen-
dum est de al-
titudine in-
scrutabilis gra-
tiae Dei.

whether

Whether absolute Reprobation oppose
Gods Mercie.

What the Authour discourseth in generall concerning Gods Mercy considered *absolutely, comparatively, in its naturalnesse, in the amplitude of its object, &c.* is to no great purpose, unlesse upon such antecedents this conclusion will certainly follow. Therefore Predestination and Reprobation cannot be absolute acts of Gods free-will, but must needs proceed according to his prevision of mens future acts and deservings. The weaknesse of these consequents shall in particular be shewed hereafter, when I have first set down some general considerations concerning the Mercy or Justice or other virtues in Scripture ascribed unto God.

Vide Ruiz.
Devol. disp.
3. 5. 3. Et
disp. 35.

And first we must know, That though the names of habituall virtues be attributed unto God, yet it is impossible that any such habits should truly and really belong unto the Divine will; *Quoniam habitus non dantur, nisi tanquam supplementa potentiarum earum quæ intra ordinem potentie non sunt perfecta.* Unlesse therefore we hold Gods power of willing in it selfe to be imperfect and to want supervenient rectifying habits, we must not avouch with this Authour that Justice, Mercy, Holinesse, &c. are in Gods will the same in nature which these virtues are in men, and onely differing in degree.

Secondly, though in God there be a permanent inclination or naturall disposition to produce those outward effects which in us proceed from habituall virtues, as To endow his creatures with many good things, which we term Bountie or Liberalitie; To help them out of their miseries, which wee term Mercie; To punish them according to their misdeserts, which we call Justice, and
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the like: yet God should not have been covetous or niggardly; had he never diffused drop of his bounty to any creature; but kept and enjoyed his goodnesse within himselfe, as he did before the creation: He should not have been cruell or unjust; had he freed no man out of that miserie whereinto all mankind was fallen; neither should he have wanted any virtue, or done contrary to justice, had he freed all men out of their miserie, and brought them to eternall felicitie. The outward temporall acts therefore of Divine Justice or Mercie may be terminated or not terminated unto any man according to the absolute free-will of the most wise God, and that without opposing any attribute of his. To this purpose Carthusianus, *a Cum Deus sit bonorum omnium dominator, & in ipsum peccat qui peccat, ipsa potest plus conferre de bonis quam sit alicui debitum, & minus inferre de malis, seu totam pœnam relaxare, nec in hoc contra sed præter institutum facere. Vide Halens. part. 1. q. 39. art. 4. & 5.*

a In 4m,
dist. 46 Vi-
de Aquin.
part. 1. q. 22.

Thirdly, it is to be observed, That howsoever mercy and justice are by us considered as distinct virtues or operations in God, yet his remunerative justice should never find a fit object, had he not by some benefit of free mercie and grace himselfe fitted it thereunto: And this is the benefit which we call absolute Election or Predestination. Neither should his vindicative justice find any objects fitted for it to passe upon, had he been pleased to grant the said free benefit to all men: And therefore we term the negation of this benefit or free favour, absolute Non-election, Preterition, or (in a more harsh word) negative Reprobation. The foreseen faith and perseverance of Peter had not made him an object fit by way of remuneration to be invested with eternall life, had not a former absolute
and

and free act of Gods mercy fitted him with the gifts of faith, holiness and perseverance. Aquinas hath well set down and demonstratively proved this theoreme, *Opus Divinae justitiae semper praesupponit opus misericordiae, & in eo fundatur.* There is the theoreme it selfe: now for the demonstration,

^b Part. 1.
q. 22. art. 4.

b Creatura non debetur aliquid nisi propter aliquid in eo praexistens vel praeconsideratum. Et rursus, si illud creaturae debetur, hoc erit propter aliquid prius. Et cum non sit procedere in infinitum, oportet devenire ad aliquid quod ex sola bonitate Divina voluntatis dependeat, quae est ultimus finis. Let all the Remonstrants lay their heads together, and tell us what is *primum indebitum* which dependeth upon the will of God alone, but the grace of absolute Election or Predestination, for which we plead. Again, Judas his finall damnation had not been fore-appointed, had not his finall impenitencie been preconsidered. His finall impenitencie had not been foreseen, had that *primum indebitum* which dependeth onely upon Gods absolute will and free mercie been bestowed upon him as it was upon Peter.

^c Aquin. q.
23. art. 4.

c Nam voluntas Dei quae vult bonum alicui diligendo, est causa quod illud bonum ab eo pra aliis habeatur. And without all prejudice to his justice he might out of his absolute will thus have elected Judas, and by the grace of election have freed him both from finall impenitencie and eternall miserie. And therefore Carthusianus truly saith,

^d In 4m. qu.
1. dist. 46.

d Causa naturae & proprietatum ejus est Divina voluntas: ideo totus ordo justitiae originaliter ad Divinam voluntatem reducitur. And again, *e Dico quod Deus ordinavit A ad effectum praedestinationis, & non B, &c. Quamvis si voluisset, ita potuisset misericordiam manifestare in B, ipsum praedestinando, sicut in A.*

^e In 1m
Sent. dist.
41.

All this tendeth to shew that the preparing and giving

giving of that which we call *primum indebitum beneficium in ordine ad infallibilem vitam aeternam consecutionem*, is an act of Gods absolute will and love or free mercie, and yet not contrary to his justice: and on the other side, the not-preparing and not-giving of the same benefit is also a decree or act of his absolute will, and yet no act of cruelty, or contrary act either to the nature of the Divine mercie or justice. But let us see how he will prove that absolute Reprobation cannot stand with the mercie of God.

His premises are these: *God is so mercifull, that mercie is a part of his title. Gods mercy absolutely is set forth in high and stately termes, RICH, GREAT, &c. Gods Love and Mercie is his naturall work, his Justice a strange work: He is more frequent in the exercise of his Mercie then Justice; He extendeth it to more objects, upon lesse occasions, &c.*

All this granted, will not inferre this conclusion, Therefore Election and Non-election (or negative Reprobation) depend not upon Gods absolute will, but upon the different foreseen will and acts of men. What a vain labour is it to amplify and exaggerate premises which are of no force to induce the conclusion intended; nay which for the most part are rather of force to overthrow it? Let us weigh the particulars.

God is mercifull. True: but the dispensation of his mercy is different, to some more, to some lesse, according to the absolute purpose and counsell of his own will. This absolute Non-election is not a deniall of all mercie, much lesse an act of unmercifulnesse or cruelty. It is onely a purpose of not bestowing upon some persons that choice mercie and effectuall grace which would infallibly

f Lib 1.
dist. 40.
l. 2. D.

Infallibly bring them unto glorie, and a permission of them by their owne free-will to abuse those meanes of salvation which are afforded them. And hereupon followeth Gods absolute pre-science of their finall impenitencie, and his fore-appointment of them to their just punishment. The Master of the Sentences speaketh fitly to this purpose; *Reprobatio Dei quâ ab eterno non-eligendo quosdam reprobavit secundum duo consideratur: quorum alterum præscit, & non preparat, id est, iniquitatem; alterum præscit & preparat, scilicet aternam pœnam.* I would know what can be found in this negative Reprobation, *quâ Deus non-eligendo quosdam reprobat*, which proveth him unmercifull. Not the negation *summi & indebiti beneficii*; for that is an act of absolute libertie, not of crueltie and injurie: not the foreseeing of their future iniquitie; for that is an act of the understanding, not of the Divine will: nor the resolution to punish them; for that being with respect unto their finnes is just, not cruell.

God is mercie in the abstract, a Father of Mercies: His nature and propertie is alwayes to have mercie and to forgive. These and such like places prove two things: First, that acts of mercie flow unto us many times from Gods naturall bountie, unpromised, undeserved, undesited on our parts. But wee answer, that this prime mercie, which is not promised upon condition to any particular person, is at Gods owne absolute will for the bestowing or withholding: and this we retort against the Remonstrants. For the mercie which sheweth it selfe in Election being of this kind, it is an error to make either the bestowing or not bestowing it to depend upon conditions foreseene or not foreseene in men. Secondly,

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the Scriptures above alledged, prove that God extendeth his mercy at all times and to all persons indifferently according to the tenour of the promise: that is, he never faileth to forgive the penitent sinner, to bestow the Crowne of eternall life upon the faithfull and constant beleivers. If hee could have alledged any Scripture which had avouched that it is Gods nature and propertie to give repentance, faith, perseverance to all men, he had quite overthrowne absolute Election and Non-election: But since God, who could have prepared and bestowed the gift of faith and perseverance as well upon this man as upon that, and who according to his ordination and promise hath bound himselfe to forgive and to save this man if hee repent, if he beleeve, if he persevere, as well as that, and yet neither decreed to give, nor giveth to this as to that, surely he hath elected some, and not-elected others, out of his own absolute will and pleasure.

Gods mercy is set out in high and stately titles, RICH, GREAT, ABUNDANT, WITHOUT DIMENSIONS, &c.

Most of these places speak of that rich and speciall Mercy which God hath extended to some in their effectuall vocation, justification, sanctification, and which hee will most certainly extend towards them in their glorification; as will appeare to any man that shall particularly weigh them. From these places if I should reason thus, *God hath shewed GREAT, RICH, ABUNDANT mercy unto some, in choosing them before the foundations of the world were laid, in effectually calling them, even when they were dead in sinne, in freely justifying them, in mercifully glorifying them; and he hath not done thus for many others: There-*

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fore Election and Non-election depend upon the absolute will of God, and not upon the foreseene acts of men, this were a good conclusion: But to conclude, *Therefore there is no decree of absolute Election and Non-election*, it is not onely inconsequent, but contrary to the premises. And yet further, if such places of Scripture should be applied to that rich mercy which God is ready to extend to every man who performeth the conditions of repenting, beleeving, persevering, they make nothing against the decrees of absolute Election and Preterition, unlesse he can shew that God hath prepared the same riches of his mercy to make all men fulfill the conditions. For if this preparation be made for some and not for others, and that according to Gods absolute will, and not according to the foreseene differences of good and bad wills in men; this rich mercy of God which this Author hath mentioned for the confuting of absolute Election and Non-Election is rather a confirming thereof.

C Mercy is more *naturall* and *pleasing* unto God: vindicative Justice is a *strange work*. He doth not willingly afflict, &c.

That is said to be *naturall* and *pleasing* unto God, which commeth originally from himselfe, and is not an act depending upon the mis-deserts of the creature. But this *naturalnesse* of Gods mercy and bounty doth not shew it selfe in the outward effects thereof, as naturall agents doe, who work according to the uttermost of their power, and as farre as the spheare of their activitie can reach. Let bountie and mercie therefore be never so naturall to God, it forceth him not in the same measure and manner to extend the effects of his mercy unto all, but he alwayes guideth the dispensation thereof

thereof according to the absolute and free decrees of his own will: So that the naturalnesse of his mercy hindereth not the limiting of that speciall mercy which floweth from Election unto such singular persons as himselfe intendeth it unto; neither doth it forbid him to withhold the same from such singular persons as he hath decreed to passe by in the dispensation thereof. And this absolute libertie and supreme dominion which God hath in the preparing or not-preparing of effectuall grace, wherein the absolute decrees of Election and Non-election do shew themselves, is a thing as *naturall* and as *pleasing* unto God as his Mercy.

As for vindicative Justice, it may be called a *strange work*, because it is *opus occasionatum* by mans transgression. But as Predestination is no act of remunerative Justice, no more is negative Reprobation or Non-election of vindicative Justice: but they are both acts of Gods absolute dominion and free libertie, in giving or withholding his own according to his own will and pleasure.

D God is more frequent and forward in the exercise of his Mercy and Bounty then of his Anger and vindicative Justice.

A strange argument, grounded upon a manifest error, namely, That the absolute decree of Non-election is the exercise of Gods anger and vindicative justice upon persons not elected. There were Angels elected and not-elected according to Gods decree, before the world or Angels were made: but there was no exercise of anger or vindicative justice upon them till after they had rebelled. Non-election is an absolute decree of withholding an undue favour, but it is no absolute decree of inflicting any undeserved punishment. Neither doth it fol-

low from the absolute decree of Non-election, that God is lesse frequent in the acts of Mercy then of Anger. For though he have not exercised this speciall act of Mercy, yet he exerciseth daily innumerable acts of Mercy towards the Non-elect beyond all desert of theirs.

E

In the amplitude of objects to whom it is extended, Mercy surmounteth Justice. God visiteth the third and fourth generation; sheweth mercy to thousands. His mercy reacheth as much further, &c.

Shewing of mercy to those which love God, and punishing those which hate him, are the exercising of Gods remunerative and vindicative Justice according to his own ordination: But the preparing of that speciall grace for some men which being given them causeth them to love God and constantly to walk with God; and the not-preparing the same for others is the act or decree of Election and Non-election. Now what a loose and wild manner of reasoning is this? *Remunerative Justice reacheth further then vindicative; therefore there is no absolute decree of Non-election. Justice in the number of objects commeth short of Mercy; therefore there is no absolute decree of Non-election?* Justice must needs come short of mercy, because (though not the speciall mercy of Election, yet) mercy, yea manifold mercies are bestowed upon every singular man in the world. So that the Elected by speciall grace being freed from becoming objects of Gods vindicative Justice, and both Elected and Non elected being objects of his Mercy in divers measures and after divers manners, we may grant a larger extent of Mercy then of vindicative Justice, and yet without all prejudice to absolute Election and Not-election. For as long as God dealeth unjustly or cruelly with no man, his dealing more mercifully

fully with Peter in preparing effectually grace for him by the decree of Predestination, and lesse mercifully with Judas in not preparing for him such grace by an opposite decree of Preterition, is no deniall of the generalitie of his mercy, but an affirmation of more mercy to one then to another.

g Misericordia respicit absolute Divinum effectum, non concernendo aliquam aequalitatem in ipso. Unde secundum majorem vel minorem misericordiae effectum dicitur misericordius cum uno quam cum alio agere.

*g Carth. in
4 dist. 46.
qu. 1.*

And yet he deals unmercifully with no man.

In the occasions that move God to exercise Mercy or Justice, Mercy hath the preeminence. It is a greater matter that moveth God to punish, a smaller, &c.

F

All this is quite beside the question, unlesse it be first proved that Preterition, Non-election or Non-predestination are acts of vindicative Justice. This hath formerly been denied, and as yet was never proved; and therefore whatsoever is here discoursed of Gods deferring punishments, of small occasions which he taketh to hold his hand, and the like, are impertinent.

Gods mercy or love is compared with the affection of a Father, nay, of a tender Mother, and with the most affectionate females, as with the Hen, &c. Now with such a Mercy cannot stand a decree of absolute Reprobation.

G

This Authour (by his continuall manner of speech) seemeth to attribute unto God such a naturall affection towards men as is found in Fathers, Mothers, in Birds and brute Beasts towards their young. But we must know first, that *h Misericordia ponitur in Deo; non secundum affectum, sed secundum effectum.* Secondly, as where love or pitie is found *secundum passionis affectum*, there it doth the uttermost it well can in relieving the persons pitied or loved;

*h Halens.
part. 1. q. 27
memb. 1.*

so where it is onely *secundum relevationis effectum*, there it worketh more or lesse according to the free determination of the agent. Thirdly, the naturall affection of love or pitie towards their young ones doth not in brute beasts so equally determine their affection, but they inwardly may bear and outwardly may shew more affection and more effects of their affection to one then to another. And in men the naturall affection of love doth not so determine Fathers or Mothers, but it leaveth Jacob free to love Joseph more then his brethren, and to give unto him more effects of his love then unto the rest: It leaveth Rebecca free to love Jacob more then Esau, and to doe more for him then for Esau. If the naturall affection in Beasts towards their young ones excludeth not all difference of more and lesse in their love; if the naturall love of Parents to their children be no hindrance but they may shew more effects of this love to one, and lesse to another; then God, in whom Love or Mercy are effections and not affections, may freely both in naturall and supernaturall things do more for some, and lesse for others. The decree therefore of Non-election or negative Reprobation, being not a decree which denieth all effects of Love or Pitie to the Non-elect, but a decree onely denying them that high and choice effect of infallible direction unto eternall life, this decree may well stand with the Mercy and Love of God.

For those inferences therefore, that if *absolute Reprobation* be granted, God may more properly be called a Father of cruelty, ἀπολλύων, I marvell how he trembled to think of them, and never trembled to utter them. That wherein he perpetually is mistaken, is the making of Non-election or negative Reprobation a vindicative act, the confounding it with the

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the judicall sentence of Damnation, the conceiving it to work in the Non-elect an invincible necessitie of committing sinne, with such other monstrous fantasies which he taketh for principles needing no proof; whereas they are such grosse errors as need no confutation. Non-election taketh not up Gods Mercy so short, but every man in the world hath a share in it, though not an equall share. And if Gods Mercy and Love must be understood *secundum effectum*, and not *secundum affectum*, let him find out any man or any creature in the world which hath conferred so many and so great effects of mercy and love upon his young ones as God did upon Cain, Judas, or any other reprobate, and then let him advance their love above the love of God.

An Answer to his objections taken from imputation of originall sinne.

WHat Father or Mother would determine their children to certain death, for one onely offense, and that committed too not by themselves in their own persons, but by some other, and imputed onely unto them?

H
Object.

Three things are here presupposed: First, that God in his decree of Reprobation dealeth with the greater part of men after such a cruell manner as is described. Secondly, that he doth this for no personall offense committed by themselves. Thirdly, that he doth it for a sinne or offense imputed only unto them. Grant him all this, and then he conceiveth absolute Reprobation cannot stand with the mercy of God. But all his three presupposals are false. The decree of negative Reprobation is no determination of any man to cruell torments worse then death, but an absolute determination immanent in the Divine will of not-

Ans.

bestowing upon some angels and men that special effectuall grace which would certainly bring them to the incomprehensible joyes of eternall life. And the judiciall decree of Damnation unto eternall torments is a distinct decree from this of negative Reprobation, and dependeth respectively upon the guilt of the partie preconsidered, who for it is justly to be punished, as hath already beene shewne. Againe, whereas hee supposeth that Adams sinne cannot bee truly accounted a personall offence in his posterity, both the Scripture and the common consent of Divines runne against him. For though it bee not personall in the same sense wherein actuall sinnes done by men having the use of reason and free-will are said to bee their personall actions, yet it is in another sense voluntary and personall, because it was so done that every singular person of mankind is involved in that very voluntary sinne and in the guilt of punishment or death due thereunto. So saith the Apostle, *Sinne and death entred into the world by one..* But how? *In quantum in eo omnes peccaverunt.* And againe, *By one mans disobedience many were made sinners.* Halensis to this purpose saith, *Secundum Augustinum concedimus quod non puni- tur parvulus pro culpa patris, sed pro culpa sua, proprie loquendo. Non enim dicit Apostolus quod solum Adam peccavit, sed dicit quod omnes peccaverunt in Adam. Erat enim in Adam non solum voluntas unius singularis personae, sed voluntas universalis naturae. Adamo cadente à justitia originali, cecidit etiam qualibet voluntas posterorum. Caret enim voluntas cujuslibet illà rectitudine quam habuisset si Adam steteret.* Aquinas and Cajetane hold Adams sin to be voluntary unto all his posterity, *in quantum sunt membra Adami.* Bellarmine, *Peccavimus alienà voluntate, id est, Adami: que*

Rom. 5.

i Part. 2.
qu. 105.
memb. 1.
pa. 276.

k 12 2^a qu.
81. art. 10.
k De amiss.
great. 1. 5.
f. 18.

tamen

tamen voluntas nisi fuisset aliquo modo totius naturae, ac per hoc etiam nostra, nullo modo verè peccavisse dicemur. Last of all, Malderus (as professed an enemy to the Synod of Dort as this Authour) dareth not deny Adams first actuall transgression to be voluntary in regard of every singular person propagated from him. *in Patet voluntarium voluntate primi parentis sufficere ad veri nominis peccatum in parvulo. Est enim illa voluntas Ade quodammodo voluntas parvuli ex Dei decreto.* Last of all, whereas he taketh it for granted, that *Adams sinne is onely imputed* unto his children, and so they are *determined to death* and eternall torments for a sinne onely imputed, he is contrary to the judgement of the Catholick church. For it is generally held against the Pelagians, That as Adams sinne was the sinne of every person that was a member of him, so likewise Adams crookednesse of will was not barely imputed but actually propagated to every singular person derived from his loyns.

m In 1m 2.
qu. 81 a. 1.
1. pag. 260.

But this Authour promiseth to come more closely to the point: let us follow him as closely. The reasons which he is now to presse, are in effect the same which have before been urged and answered, and therefore a shorter answer will serve.

Adams sinne is the sinne of mans nature onely, and no mans personall transgression but Adams: It was neither committed nor consented to by any of his posteritie in their own persons. Obiect. 1.

Adams first sinne committed in the state of innocency, wherein by Gods appointment *gesit personam generis humani*, was every mans personall sin, and was consented unto by every mans will; because in Adam there was not onely the will of one singular man, but the universall will of all mankind and of every singular person, as before hath been

Answer.

declared.

n Lib. 2.
dist. 30.
quæst. 2.

declared. And I would fain know, if Adams first transgression was his onely and no mans else, how every singular person is by God himselfe for that very transgression esteemed liable unto death. Durandus answereth the doubt: Though it were not ⁿ voluntary *actū personali infan- tium* (who were not yet *in rerum natura*) yet it was voluntary *voluntate primi hominis, quæ fuit interpretative voluntas omnium*. And if God himselfe and the catholick Church interpret this will of Adam in disobeying Gods commandment to be so farre forth our personall sin, that every singular person standeth culpable of it, and liable unto punishment for it, we must not give credit either to the old Pelagians or new Remonstrants, when they tell us that such a decree cannot stand with Gods mercy.

Object. 2 That it was the sinne of our nature, not by generation, but by Gods own voluntary imputation.

Answer. Originall sinne sometimes noteth that voluntary and free transgression of the Divine commandment whereby Adams personall disobedience made every singular person a sinner in the sight of God, as before hath been said. Sometimes again it noteth that corruption or pravity of the will and of the whole soul which remained in Adam after his rebellion, and which by him is traduced unto every singular person descending naturally from him. Neither of these becometh the sinne of any particular person otherwise then by generation, though not without a free constitution of Gods will. And as for the latter, it is in all singular persons of mankind, not onely by imputation but by reall infection or contagion, as the whole Church confesseth.

Object. 3 God pardoned Adam who did actually and freely commit it in his own person: for so it is generally believed,
God

Answer.

God pardoned Adam, but no otherwise then upon his repenting and beleeving in the promised Seed: which being acts performed by him after he had lost his originall justice, in them he sustained not the common person of mankind, and therefore they were available onely to himselfe. Any of his posteritie upon the same conditions shall assuredly obtain the like pardon. The conclusion which he should prove is this, *Absolute Non-election or negative Reprobation cannot stand with Gods mercy*: His reasons are, *Adams sinne is the sinne of mans nature onely; It is ours, not by generation, but by imputation: It was pardoned in Adam*. Were all these true, shew me any necessary connexion betwixt the premises and the conclusion, and take the cause.

Christ came to take away the sinne of the world; God either did or might have satisfied his wronged justice in the blood of the Covenant for all mankind, and have opened a way of salvation unto every man. Object. 4

Christ by shedding his blood redeemed the world of mankind, satisfied Gods justice, and obtained a way of salvation for every man: But God never intended that the outward act should presently put every man in possession of pardon or of a state of justification and salvation. But the way which he opened for every one of us to partake the fruit of our redemption and of his plenary satisfaction, is by repentance and faith to come and lay hold of the Redeemer. The decrees of Election and Non-election are no obstacles unto the doing of this, or exceptions against any man which shall do this, and therefore they may stand in their full force though this last consideration of his be admitted.

Admit of *absolute Reprobation*, and we make God lesse mercifull to men then to any other creatures.

Admit not onely of absolute Non-election, which

Answer.

K

which (as hath been often said) is neither any penalty nor any misery of the creature not elected, but let us further admit, that angels and men not elected or negatively reprobated doe alwayes infallibly draw upon themselves by their own default extreme and endlesse misery; yet it will not follow that God hath been lesse mercifull unto such persons not elected (suppose Cain or Judas) then to the brute creatures. First, because in every person not elected there are innumerable effects of Gods mercy and goodnesse, whereof the other creatures are incapable. Secondly, because what effects of Gods goodnesse or mercy are found in the other creatures, are mercies or benefits rather bestowed upon men for whose uses they serve, then upon the creatures. Now these serving to the use of the Non-elect, as much and oftentimes more then of the Elect, the mercy or goodnesse of God imparted to the creatures redoundeth more unto them. Suppose therefore the creatures are in a better condition of being then the Non-elect finally bring themselves unto, yet this good being of the creature is a mercy of God principally exhibited unto the men who have the use thereof. But this loose manner of reasoning cometh from the false conceit, That Non-election is the determining of persons not-elected by an omnipotent decree to their wofull being: Whereas Non-election or negative Reprobation is an eternall decree in the will of God of not doing that for the advancement of some men unto a supernaturall blessed being which he hath freely and graciously determined to doe for others, and containeth not any thrusting of them into a wofull being by an omnipotent operation, but a permitting them to fall into such a wofull being by their own voluntary default and transgression.

As

As for his questions, *What man would have accepted of life, if he had known upon what lamentable conditions it was to be tendered?* or who would not curse the day of his birth, if hee did firmly beleve that there were any absolute decree of Election and Non-election?

To the former I answer, That eternall Election and Preterition are no capitulations with the creature, no conditions tendered unto the creature, but onely immanent absolute resolutions in the Creatour. And yet if God had revealed unto Cain or Judas the decree of his Preterition when they first entred upon possession of this life, it had not been an act of right reason, or an orderly will to have refused it with many other good things freely given unto them by God, for feare of a future bad condition which they might cast themselves into by their own voluntary wickednesse. If God had revealed his decree of Non-election to the angels which proved apostaticall, it had been folly and madnesse to have refused that excellent being which God bestowed upon them, for feare of that wofull being which by his permission they brought wilfully upon themselves. Lastly, God in his wisdom hath made the decrees of Election and Non-election secrets to be concealed onely in his owne bosome: and therefore it is vaine and idle to frame arguments upon supposall that God should make them revealed and commonly known to singular persons.

Now to his latter question; Who, if he did beleve the decrees of absolute Predelination and Reprobation, would not curse his birth-day? &c. I answer, No well-instructed Christian who understandeth what the absolute decrees of Election and Preterition doe import. If the decree of Repro-

bation

g Lomb. l. 1.
dist. 40. D.
& dist. 41. E

h Lib. 1.
dist. 40. qu.
3. pag. 580,
Vide A-
quin. part.
1. qu. 23.
art. 3.

bation imported a necessary causing of any mans finnes by the Divine powerfull operation, or an absolute decree of damning any singular person, whether innocent or sinfull, whether a beleever or not-beleever, there were some reasonable motives for men Not-elected, knowing such a decree, to curse their birth-day. But this false imagination hath beene often refuted. g *Non sicut preparavit Sanctos ad justitiam percipiendam, sic preparavit iniquos ad justitiam amittendam; quia pravitatis preparator nunquam fuit.* I adde Carthusian; h *Bonum sub-jacet providentia Divina tanquam ordinatum & causatum ab ea: ideo predestinatio est causa gratia & gloria. Sed quoniam malum culpa non sub-jacet providentia Divina ut intentum & causatum, sed solum tanquam presciturum & ordinatum, hinc reprobatio est solum prescientia culpa, non causa, &c.* Lastly, the eternall decree of Reprobation (as the Remonstrants themselves hold it) is as unchangeable, as fixed, as certainly drawing after it the wofull being of Cain and Judas, and all other Reprobates, as that which we admit: We may therefore ask of the Remonstrants, What man would accept of life, or who would not curse his birth-day, if he knew that upon an eternall and infallible prescience of his finall impenitencie God had passed the sentence or decree of his Reprobation?

L

Suppose absolute Reprobation, and God is more mercifull unto the very devils then unto men. They are equall onely in this one thing, *UTRISQUE DESPERATA SALUS*; but in three things men are in worse condition then the divels.

The decree of Non-election or absolute negative Reprobation truly understood is a deniall of speciall mercie which by Gods power and free-will might have been prepared both for men and devils, and

and might have been bestowed upon them as well as it was for and upon the Elect. The withholding of this mercie is no unmercifull cruell decree, no vindicative or punitive act: and therefore it is a bad consequence to say, *God was therein lesse mercifull to men then to the devils; Therefore cruell or unjust to either.* More or lesse mercie is a confession of mercie unto both: and therefore from lesse mercie to one then to the other, to conclude *crueltie* or *injustice* towards either, is to inferre a conclusion contradictory to the premies.

Whereas he further saith that the decree of Non-election or absolute Reprobation is equall to men and devils in this, *quod reddit salutem utrisque desperatam*, hee is quite besides the matter. For the decree of distinguishing angels into Elect and Non-elect was established in *voluntate Divina* before the creation of either, and at the instant of their creation (notwithstanding the fore-named decree) their salvation was so farre from being desperate or impossible, that it was most easie and possible, and never was desperate till their wilfull rebellion had made it so. What more easie to be obtained then that which cannot be lost unlesse the partie himselfe by a wilfull act of his owne lose it? Upon these terms stood the salvation of the Non-elect angels, now (by their owne default) devils. As for the decree of Non-election concerning men; it made the salvation of no children of Adam desperate as they are considered in him according to his estate of justice and innocencie; for in that hee had both a possibilitie and a sufficiencie to have attained salvation for himselfe and them. Neither doth it now make any mans estate desperate, as hee is considered lying in the fall: for by Christ sufficient meanes of salvation are provided for all sinners

sinners whatsoever; and God *secundum legem ordinariam* may apply them to any singular person whatsoever, whilst he is *in statu viae*. And hee now adjudgeth no man to the wofull estate of torment or damnation in hell, that doth not willingly put himselfe out of the way which leadeth unto heaven. It is not the secret and eternall decree of Non-election or Reprobation which maketh God doe this; but the open acts of mans voluntary rebellion cause his damnation and torments in hell. Nothing doth or can make any mans salvation desperate but his own desperate wickednesse and obstinate wilfulnesse. *e Cum dicitur quod reprobatus non potest gratiam adipisci, non est hoc intelligendum secundum impossibilitatem absolutam, sed secundum impossibilitatem conditionatam, quae non tollit libertatem arbitrii.*

*e Aquin.
part. 1. qu.
23. art. 3.*

But let us now see how he will prove that God is more mercifull to devils then to men, supposing the absolute decree of Non-election or negative Reprobation.

Object. 1. Men were appointed to hell, not for their owne proper personall sinnes, but for the sinne of another that sinned before they were borne: whereas the devils are damned onely for their owne proper personall sinnes.
Ergo.

Answer. This Authour runneth continually upon one string, and that continually quite out of tune. For whereas the question is concerning the eternall immanent acts or decrees of Election and Preterition or negative Reprobation, he alwayes talketh of the judiciary decree of Damnation, or appointment of men and angels unto hell-fire. The eternall decree distinguishing angels into Elect and Non-elect was neither grounded upon the righteousness of the one, nor upon the wickednesse of the other;

other; though the judicall decree distinguishing them in *glorificandos & damnandos* were respective to the loyaltie of the one, and rebellion of the other. The same we say of men. As for the very damnation of men not-elected, it is for a proper and personall contagion of sinne, and for a transgression which God and the Catholick Church esteemeth to belong personally to every child of Adam, as hath been already declared. Wee must not therefore be so addicted to the new-fangled opinions of the Remonstrants, treading in the very footsteps of the Pelagians, as for their sakes to think the condemning of men for originall corruption and Adams transgression, is hard, unmercifull, cruell dealing; since the Scriptures and the judgement of the catholick Church and of our own particular Church hath acknowledged this decree. And yet were all granted which this man asketh, this conclusion would not follow, *Therefore God is more mercifull to angels not-elected, then unto men.* For the more or lesse mercie of God must not be weighed by any one singular act or decree of God towards angels and men, but by the universall course of his dealings with both. Now cast all the mercifull decrees and dealings of God with men into the one balance, and all the mercifull dealings of God with devils into the other, and it will easily appeare that God hath shewed more mercy to any non-elected or damned man, then to any of the non-elected angels, now damned devils.

Men not elected are unavoidably destinated unto endlesse misery under a colour of the contrary; whereas the devils decreed unto damnation, know it, expect it, look for no other. But men are fed up with hopes of salvation, and made beleieve, &c.

Object. 2.
N

Non-

The Sublapsarians doctrine

Non-election is not a destinating of the person not-elected unto endlesse miserie or torment: Nay, the non-elected angels were, notwithstanding their eternall Non-election, at their creation sufficiently ordained (though not infallibly predestinated) not onely to have avoided endlesse miserie, but to have attained enlesse felicitie. So the Preterition or eternall Passing-by of some men, and electing others, was no destinating of the Non-elected unto hell-torments. For notwithstanding these distinct eternall decrees, at Adams creation, both himsele, and in him all and every particular child of his, was sufficiently ordained (though not infallibly predestinated) unto the avoiding of hell-torments, and to the attaining of eternall happiness.

Whereas he maketh the case of the Non-elected angels better then of men, because they *know* and *expect damnation* (hee might have added, *and feele the torments of damnation*) and men not-elected are *fed up with vaine hopes, and made beleewe that they cannot perish but defectu voluntatis propria*; Wee answer, First, That those which are now damned devils, were not damned for their Non-election, or because they were not elected from eternitie, but for the temporall act of their apostasie. And the same wee say of men not-elected. Secondly, wee answer, That the now-damned devils did not *know* or *expect* their damnation when they were first created, and whilest they were *viatores*; though now they be under damnation, they must needs both know it and feele it. And the same wee say of men not-elected. Thirdly, Whereas hee saith devils are in a better case, because they are out of hope, and men are *deluded* with vaine and impossible *hopes of salvation*, he is deceived in both.

The

The devils themselves, though not-elected, were in a farre better case when at their first creation they had hope of happiness, then they are being quire out of hope under the state of their irrecoverable damnation. And *Judas* though eternally not-elected or eternally reprobated in Gods decree, yet he was in a better condition whilest he lived upon earth in the company of Christ, and might hope for happiness, then now he is actually damned and out of all hope. And lastly we answer, That the Non-elect are not thereby appointed to wrath, but the wrath of God layeth hold upon them for being children of *Belial* and disobedience, and not for being persons not-elected. And it is most true, that if they perish, they perish not *defectu misericordie Divine*, who hath offered them means of grace, pardon, and salvation; but *defectu voluntatis propria*, wherein there is alwayes found a voluntary pravity, a neglect, a contempt, or a wicked abuse of the means of salvation tendered unto them. This Authors saying onely, *There is no such matter*, is no materiall proof.

Men not-elected or reprobated are obliged to believe, *Object. 3.*
and their punishment aggravated by not believing: the devils are free from such a command, &c.

A strange argument to prove God *lesse mercifull* to men not-elected then to devils already damned, because he offereth salvation to the one under condition of faith in Christ, which he never would do to the other. Some there were that turned the grace of God into *wantonneſſe*; but the Remonstrants onely go about to turn it into *crueltie*. Those who have so farre forth a power of being saved by faith in Christ, that the event is hindered onely by their own malignant rebellious will, have more liberty and possibility to escape hell then the devils, unto whom salvation after

Q.

their

their fall was upon no condition ever offered,

P

We say with Prosper, *God would have all men saved*: but we say not with the Remonstrants, *That God would have all men predestinated or elected*.

Q

As for the manifestation of Gods justice and of his mercy, no man supposeth that the immanent secret eternall decrees of Predestination and Reprobation can in themselves manifest the justice and mercy of God; but in the temporall effects and consequents they serve to set forth Gods mercifull dealing with the Elect and his just dealing with the Non-elect, *misericorditer liberando hos, iuste damnando istos*.

Treatise.

3 Against
Gods IV-
STICE.

THirdly, this absolute Reprobation is incompatible with Gods Justice. The Lord (saith (A) David) is righteous in all his wayes, Psal. 145. The judgements of the Lord (saith Salomon) are weight and measure, Prov. 16. 11. exact and without exception. So apparently just is God, that he offereth the justice of his decrees and wayes to the triall of humane understanding: *I sai. 5. 3. Iudge, I pray you, between me and my vineyard*. Those to whom the vineyard was committed, slew their masters heire being sent unto them: *what will the Lord of the vineyard, think ye* (saith Christ) *do therefore, when he cometh, to those husbandmen*? *Matth. 21. 40.* In which words he appealeth to their judgement. Nay, he is content to prove himself and his dealings to be just by plain and evident arguments, *Ezek. 18. 25. &c. Are not my wayes equal, and yours unequal? O ye house of Israel? And he permiteth Abraham when he was in his greatest humility, acknowledging himself to be but dust and ashes, yet to reason with him about the equity of his doings; wilt thou slay the righteous with the wicked? Shall not the Iudge of all the earth do right? Gen. 18. 23, 25.* And Moses also is suffered to argue Gods justice in the same manner; *Shall one man sinne, and wilt thou be wroth with all the congregation? Num. 16. 22.* In a word, so evidently just is God in all his proceedings, that many both good and bad, who have

felt

felt his justice, have cleared God, and deeply charged themselves. Witnesse *Ezra*, *Nehemiah*, and *Daniel* in their ninth chapters, and *Adonibezek*, *Iudg. 1. 7.* and the Emperour *Muricius*, who having seen his children butchered, and waiting every minute for the bloody stroke of death, brake out into these words, *Y Righteous art thou, O Lord, and just is thy judgement*.

With this inviolable Justice of God cannot absolute Reprobation (of such especially as are commanded to believe and are called to salvation) be reconciled. My reasons (B) are these.

I. Because it maketh God to punish the righteous with the wicked.

The Supralapsarians say directly in plain terms, that God decreed to destruction men considered without sinne, and therefore yet righteous. And the Sublapsarians say as much in effect; for they say two things: 1. That God did say a necessity upon every man of being born in originall sinne, as I have noted before; 2. That he hath a determined for that sinne to cast away the greatest part of mankind for ever. And so they make God to do that by two acts, the one accompanying the other, which the other say he did by one. This is so clear a case, that *Calvine* with some others have not stuck to say that God may with as much Justice determine men to hell the first way as the latter. See *Instit. lib. 3. cap. 23 §. 7.* where against those who deny that *Adam* fell by Gods decree, he reasoneth thus; All men are made guilty of *Adams* sinne by Gods absolute decree alone: *Adam* therefore sinned by this onely decree. *What letteth them to grant that of one man which they must grant of all men?* And a little after he saith, *a It is too absurd that these kinde patrones of Gods Justice should thus stumble at a straw and leap over a block.* God may with as much Justice decree *Adams* sinne and mens damnation out of his onely will and pleasure, as, out of that will and pleasure, the involving of men in the guilt of the first sinne and their damnation for that is the substance of his reasoning. To the same purpose speaketh *Maccovius*; *From hence we may see* saith he, *what to iudge of that opinion of our adversaries, Viz That God cannot justly ordain men to destruction without the consideration of sinne.* Let them tell me which is greater, to impute to one man the

y Osiand Ec-
cles hist.

cent. 6. pag.

261. Iustus

es, Domine.

& iustum est

judicium tu-

um.

Quid eos
prohibet fa-
teri de uno
homine,

quod invita
detoro hu-
mano genere
concedunt?

Quid enim
revertentan-
do ludent
operam?

Bonos istos
iustitiae Dei
patronos
perplexos

erere in festuca, altas vero trabes superare, nimis absurdum est. b Maccov. disp. 18. ag. 16 Nam dicant, quæso, nobis quid majus sit, imputare alicui culpam alterius, & propter ipsam illum morte æternâ plectere; an verò ordinare ad interitum. At hoc potest nulla læsione iustitiæ suæ: ergo multo magis potest illud posterius.

Q 2

sinne

sinne of another, and punish him for it with eternall death, or to ordain simply, without looking at sinne, to destruction: Surely no man will deny the first of these to be the greater. But this God may do without any wrong to justice; much more therefore may he do the other. To these consenteth Dr. Twisse, and saith, 'If God may ordain men to hell for Adams sinne, which is derived unto them by Gods only constitution, he may as well do it absolutely without any such constitution. And it is most true, it is all one in substance, simply to decree the misery of an innocent man, and to involve him in a sin that he may be brought to misery. Neither of these decrees (I take it) are just.

c Dr Twisse
Vind. grat. l. 2
digr. 1. pag.
15.
Quod potest
Deus inter-
cedente libe-
ra sua consti-
tutione, illud
etiam abso-
lute poterit
vel sine ali-
qua constitu-
tione interce-
dente.

d Zanch l 5.
De natura
Dei, cap. 2. g.
1. de prad.
sanctorum.
Quisque
mandato
Dei tenetur
credere se
ad salutem
eternam in
Christo fuisse
electum; ma-
ximè autem
is qui fidem
in Christum
profiteatur.
Cum dici-
mus unum-
quemque te-
neti hoc cre-
dere. nemi-
nem, nè re-

probos quidem, qui neque unquam credent nec credere in Christum possunt, excipimus & nisi credant, gravissimè omnium peccant. c Perk. lib. De Prad. pag. 89. object. 3. Quis-
que in Ecclesia mandato Dei CREDE EVANGELIO tenetur credere se redem-
turi esse per Christum, etiam improbus parinde ac electus, sed alià tamen & alià ratione:
electus tenetur credere, ut credendo particeps fiat electionis; reprobis, ut non credendo
sint inexcusabiles, etiam ex intentione Dei.

II. The second reason why it is (C) against Gods justice, is, because it maketh him to require faith in Christ of those to whom he hath precisely in his absolute purpose dinied both a power to believe and a Christ to believe in. That God bindeth Reprobates to believe as well as others, it is the constant doctrine of Divines: Among whom Zanchius delivereth it for a Thesis, 'Every man (especially he that professeth Christ) is bound to believe that he is chosen in Christ to salvation; every man without exception, even the reprobate himself: and if he believe not, he committeth a most grievous sinne above all others. This he proveth by that speech of Christ, John 16.9. The Spirit shall convince the world of sinne, because they believe not in me. Reprobates therefore are bound to believe. Mr Perkins also saith something to the same purpose; 'Every one in the Church by vertue of this Commandment BELIEVE THE GOSPEL, is bound to believe that he is redeemed by Christ, as well the reprobate as the elect, though for a different reason: the Elect, that by believing he may be saved; the Reprobate, that by not believing he may be without excuse: and this out of the very purpose of God.

But now they cannot in (D) justice be bound to believe, if they be absolute Reprobates, for three causes:

1. Because they have no power to believe: they want it, and must want it for ever. God hath decreed they shall never have

any to their dying day. *Nemo obligatur ad impossibilia*, No man can be justly tied to impossible performances. Because no man can flie like a bird, or reach heaven with the top of his finger, therefore God cannot with justice exact of any the performance of these actions: nor can he of Reprobates the obedience of Faith, if it be not possible to them.

2. Because it is (E) not Gods unfaigned will they shall believe. No man will say that it is Gods serious will that such a man shall live, when it is his will that he shall never have the concurrence of his providence and the act of preservation. Nor can we say that God doth in good earnest will that those men should believe, whom he will not furnish with necessary power to believe. It may rather be said, it is Gods unfaigned will they shall not believe, because it is his will they shall want power to believe. For it is a Maxime in Logick, *Qui vult aliquid in causa, vult effectum ex ista causa profluentem*, He who willeth a thing in the cause, willeth the effect that necessarily floweth from that cause. Now if it be the certain will of God that Reprobates shall in no wise believe, he cannot with reason and equity tie them to believe: for then he tieth them to an act contrary to his determinate will.

3. Because they have (F) no object of faith, no Christ to believe in, *Credere juber, & fidei nullum objectum ponit*, He commandeth to believe, and affordeth no object to believe in: this soundeth not well. The devils have no part in Christ or the new covenant: we will not therefore say that God can justly binde them to believe, or punish them as transgressors of the covenant because they believe not: How then can we say that God can justly require faith of Reprobates, or destroy them for not believing, if they have indeed no more part in Christ or in the covenant than the devils have? If a man should command his servant to eat, and punish him for not eating, and in the mean time fully resolve that he shall have no meat to eat, would any reasonable man say that such a man were just in the command or punishment? Change but the name, and the case is the same. Again, that Christ died for Reprobates (by the doctrine of absolute Reprobation) is a lye, and can God justly binde men to believe a lye?

This is the second reason.

III. The third reason why the absolute decree infringeth Gods justice, is, because it will have him (G) to punish men for omission of an act which is made impossible to them by his own decree: not by that decree alone by which he determined to

any

Q 3

give.

give them no power to believe, having lost it; but by that decree also by which he purposed that we should partake with Adam in his sinne, and be stripped of all that supernaturall power which we had by Gods free grant bestowed upon us in Adam before he fell.

These are the reasons which move me to think, that this absolute decree is repugnant to Gods Iustice.

Three things are usually answered.

I. That Gods wayes may be very just, and yet seem unjust to mans erring understanding: and so is this decree, though flesh and blood will not yield it to be so.

This answer (H) I take to be false, and the contradictory to it to be true; namely, That nothing is truly just which humane understanding purged from prejudice, corrupt affections and customes, hath in all ages, places and persons judged to be unjust. The reason is, Because God hath by the light of nature, and those generall impressions of good and evill, honest and dishonest, just and unjust, made in the hearts of men, sufficiently instructed and inabled them to judge what is just and what is not. When a thing is done, reason so qualified is able to say, This is just, or, This is unjust, whether it be done by God or man. For (vertues in men being but the image of those perfections that dwell in God) Iustice in men and God are for substance but one and the same thing, though infinitely differing in degree, as the greater and lesser light. That this power is ingrafted in men, God himself (who best knoweth with what endowments he hath beautified his creature) hath sufficiently signified in those Scriptures where he calleth on men to be Iudges of the equiry of his wayes: Iudge. I pray you, between me and my viceroy, Esay 5. Iudge, O ye house of Israel; are not my wayes equal, and your wayes unequal? Ezek. 18. 25. God would never put them upon the triall of reason, if he had not made it able to examine them. The Incarnation of the Sonne of God, his birth of a Virgin, his dying, the resurrection of the body, and such mysteries as are peculiar to the Gospel and the proper objects of the Christian faith, God hath not offered to the triall of our understandings, but rather decideth those that presume to iudge of them by reason: 1 Cor. 1. 20. where is the scribe? where is the wise? where is the disputer of this world? And the reason is, Because these things being supernaturall, and therefore not discernable by naturall power, man is no competent Iudge of them by his naturall understanding, nor may adventure upon the triall and judgement of

of them with lesse danger then Vzzah looked into the Ark: for scrutator maiestatis opprimitur a gloria; He that prieth into Gods majesty, will be overwhelmed of his glory. But of the justice of his decrees and wayes he maketh him a Iudge, because the common motions of just and unjust being imprinted in nature, he is able by naturall reason to apprehend what is iust in Divine acts as well as in his own.

II. It is answered, That these decrees are set down in Scripture to be the will of God; and therefore they must needs be just: For Gods will is the rule (1) of all righteousnesse.

To this I have three things to reply.

1. This rule in Divinity is much abused by the maintainers of absolute Reprobation, and may not be admitted in their sense and meaning. For Gods will is not a rule of Iustice to himself, as if things were theretore iust because he willeth them and worketh them: but his iustice rather is a rule of his will and works, which are the expressions of his will. He therefore maketh decrees and executeth them, because they are agreeable to that iustice which dwelleth in the Divine nature. As he maketh nothing which hath not *potentiam obiectivam*, a power of being created without implying contradiction to himself or any thing in him, so he willeth and doeth nothing but that which may be willed or done *salva iustitia*, without wrong to his Iustice. S. Hierome speaking of the Prophet Hosea's taking a wife of fornications, Hos. 1. 2. saith it was done *in typo*, typically, not really; *quia si fiat turpissimum est*, because if it had been indeed done, it had been a most foul thing. But thou wilt answer (saith he) *Deo iubente, nihil turpe est*, God commanding it, nothing is dishonest. Thus much we say, saith the Father, That God commandeth nothing but what is honest: but he doth not by commanding dishonest things, make those things honest which are abominable: plainly giving us to see what he thought, viz. that God doth not will a thing, and so make it good; but he willeth it because it is in itself good antecedently and before the act of Gods will about it. And thus much doth Zanchie (though a rigid maintainer of absolute Reprobation) not obscurely confesse in his Treatise *De natura Dei*: Where he letteth fall such speeches as make Gods Iustice antecedent to his will, and therefore the rule of it, rather than a thing regulated by it. Neither can God will any thing, saith he, which is not iust. (Zach. 1. 3. De nar. Dei, c. 4. qu. 9. thes. 2. Ne-

Hieron.
Præam. in
Hoscam.

que aliquid velle potest quod iustum non sit. g. Quod placet principi, legis habet vigorem.

ibi maxi-
me verum
est, ubi rex
justus est, &
nihil vult
nisi justum.
Quanto ma-
gis in regno
Dei, &c.

is a rule, saith he, among the Canonists: but in this issue, where the King is just, and willeth nothing but what is just. In which words he plainly maketh the justice of the King antecedent to that will of his which must be a law. Many more speeches he useth there to the same purpose. Gods will therefore is not a rule of justice to himself. To whom then? To us. For by it we are,
1. to square all our thoughts, words, and deeds; 2. To examine them when they are spoken and done: *Primum in aliquo genere est regula posteriorum, & supremum inferiorum.*

2. I reply, That these absolute (K) decrees of mens inevitable salvation and damnation are no parts of Gods revealed will. The Scriptures teach us no such matter. And therefore to say they are, is but a mere begging of the question. It hath alwayes been ordinary with false teachers to make Gods Word a father to their false opinions, that they may stand the faster and winne the greater credit. The Papists ground their Transubstantiation, and the Lutheranes their Consubstantiation and Ubiquity upon the Scripture, *HOC EST CORPUS MEUM*, *This is my body*, *Matth. 26*. And the defenders of absolute Reprobation do so too: They make their cause to be Gods, and entitle his word to it, because they see it is the surest way to defend it; being herein like to some contentious people, who being in law and having a bad cause which they are like to lose, they entitle the King to it, that they may the better uphold it.

3. Absolute Reprobation can be no part of Gods revealed will. The reason is: Because it is odious to right reason, and begetteth absurdities. For *nulla veritas parit absurda*, no truth begetteth absurdities. Diver truths are revealed in Scripture which are above but not contrary to right reason, whether they be matters of faith or life. Faith and Reason, Nature and Scripture are both Gods excellent gifts: and therefore though there be may be a disproportion, yet there can be no repugnancy between them. The worship which God requireth is *cultus rationalis*, a reasonable service, *Rom. 12. 2.* and the Word of God is *ratio rationalis* & *ratio*, *with reasonable and without guile*, *1 Pet. 2. 2.* These things therefore being laid together, it will appear to be but a mere shift and evasion, when absolute Reprobation is proved to be unjust, and therefore unworthy of God, to say, *Gods will is the rule of justice: this is part of Gods revealed will; and therefore most just, whatsoever reason may cavill and say to the contrary.*

III. Their third answer is, That (L) God is not bound to restore

restore men power to believe, because they once had it and have lost it through their own fault; as a master is not bound to renew his servants stock, if he have wasted it by bad husbandry

This answer doth not satisfie me. For I grant that God is simply and absolutely bound to no man, because he is *agens liberum*, a most free dispenser of his own favours, where, and what, and to whom he will; and no man is aforehand with God: *Quis prior illi dedit ut retribuatur?* Who hath given unto him, and it shall be recompensed again? *Rom. 11. 35.* But yet he is conditionally bound: For he hath determined and tyed himself three wayes especially.

1. *Decernendo*, by Decreeing. The Almighty is eternally subject to his own ordinances, or else he should be mutable. And therefore what gifts soever he hath decreed to men, he is bound to give them by virtue of his own decree.

2. *Promittendo*, by Promising. We use to say, *Promise is debt*: It is Justice to perform what it was free to promise. And who-soever he be that promiseth and payeth not, is guilty of a trespass (witness *Ananias* and *Sapphira*) and unworthy of the Kingdome of Heaven, *Psal. 15. 4.* If therefore God hath made a promise of any gift or grace to men, his promise bindeth him to performance.

Nam simul emissum volat irrevocabile verbum.

3. *Legem ferendo*, by Giving men a Law to keep which without supernaturall grace they can no more keep then they can eat a rock. By such a law the supreme Lawgiver bindeth himself to his people to give them such power as may enable them to keep that law, or else he becometh (as the evill servant in the parable styled him) a *hard master*, reaping where he sowed not, and the very true and proper cause of the transgression of that law. We shall finde God alwayes giving strength when he giveth a command. When he commanded the creatures to *increase and multiply*, he gave them a multiplying virtue: When Christ bade the lame man *arise, take up his bed and walk*, he put into his limbs an abilitie of walking. When Adam had a spirituall law given him to obey which without spirituall strength he could not, God gave him strength answerable to the law, as Divines agree, consenting to that noted speech of S. *Augustine*, That Adam had *posse non cadere*, though he never had *non posse cadere*, a Power and Possibilitie though no Necessitie of continuing in obedience.

That

That I may bring this home to my purpose, I say, That God is bound to restore unto men power to believe, supposing these things that follow. 1. That he hath vouchsafed to enter into a new covenant of peace with men, when he needed not; 2. That in that covenant he requireth obedience at mens hands, even at theirs that perish; 3. That he promiseth eternall life to every man, if he obey and keep the covenant; 4. That he punisheth the disobedient with everlasting death. These particulars supposed, the most free God, who is absolutely bound to none, is engaged to give abilitie of believing unto men: Nor can he justly without this gift punish the disobedient, any more then a Magistrate having put out a mans eyes for an offence, can command this man with justice to read a book, and because he readeth not, put him to death; or then a Master (that I may return the *Simile* in the answer) when he hath taken away from his servant the stock which he hath misemployed, can afterward exact of him a just employment of the same stock, and punish him because he employeth it not.

I conclude therefore, That the absolute and evitable Reprobation of such men as are called to believe in Christ, and punished if they believe not, is utterly repugnant to the Justice of God, and therefore can be no part of his Word.

Answer.

Whether absolute Reprobation may stand with Gods Justice.

WE have often said, that by absolute Predestination and absolute Reprobation or Non-election we understand onely that eternall immanent act whereby God doth freely and absolutely purpose to give unto some of *Adams* posterity that effectuell grace which shall infallibly bring them unto glory, and whereby he doth as absolutely out of the soveraigne freedome of his own will purpose not to give effectuell grace unto others, but to permit them under the means of common grace *descere ab aeterna beatitudine*. These are the decrees which we affirm to be absolute, and which we deny to be conditionate or

or dependent upon the different temporall acts of men, foreseen eternally by God. If this Author will over-throw these absolute decrees, he must not go about to prove that God cannot justly decree the damnation of any man but with respect to his foreseen finnes, which we have alwayes acknowledged; but he must oppugne that of the Apostle, *Miseretur cuius vult, & quem vult indurat*, and he must say that God had never any absolute decree of bringing *Peter* by the way of faith, repentance, holinesse, and perseverance unto the Kingdome of Heaven, but onely out of *Peters* free-will he foresaw him a penitent, faithfull, holy, perseverant man unto the last gasp. And he must likewise defend, that there was no absolute decree in God of withholding from *Judas* that effectuell saving grace which was mercifully prepared for *Peter*, and had it been prepared for *Judas*, would as infallibly have wrought his salvation as it did *Peters*. Here is the very knot of the controversie, which this Author in his whole Book never cometh near. But now let us come to his discourse of the Divine Justice: Whereunto before we give particular answers, somethings must be premised in generall.

Justice in a generall sense is an equality or conformity *cum obligatione seu debito cuiusque*: And he is just that hath a constant and perpetuall will of giving unto every one his due.

Now because the ^a words *debet* and *debitum* do not ^a *Albert.* properly agree unto God, the virtue of Justice must needs belong unto him otherwise then unto men: ^{p. 12. tract.} And injustice must not be ascribed unto him, in doing many things, or not doing, in which we should be unjust if we should use the like liberty. Gods Justice is, ^b *Agere secundum condecientiam bonitatis* ^b *Ibid.* *aut veracitatis suae*. Whilst he doeth this, though he

he tie not himself to the rules of humane justice, it is blasphemy to charge him with cruelty or injustice. From whence we inferre these corollaries which are undeniably true. 1. That God may without any injustice absolutely decree from all eternity to give in time more naturall gifts, more civill honour, more supernaturall graces and mercies to one man then to another, without all respect to foreseen differences of goodnesse or badnesse in the persons. The reason, Because it neither crosseth his goodnesse nor his truth. 2. That God cannot justly subject men to the torments of hell but for their sins, and finall ending of their life in sin. The reason, Because if he should either punish an innocent man or a penitent sinner, he should do an act contrary both to his goodnesse and truth: And this is onely it which may be termed injustice when we speak of God.

Unto the places of Scripture which he setteth in the front of his discourse, I answer in a word, That Predestination and Non-predestination, or Election and negative Reprobation, as they concern this or that singular person; are not promised or revealed: and therefore to elect Peter and not to elect Judas is not contrary either to the goodnesse or truth of God, and so not to his righteousness or justice. For those places of Scripture which aim at Gods vindicative justice, as it is threatned onely against men guilty of sin, they no way concern the point in question. For the absolute distinct decrees of the Divine Predestination or Preterition are no acts or parts of his vindicative Justice; but they are free and absolute acts of that sovereign dominion which he hath in preparing and dispensing the effects of his goodnesse (which by promise are due to no man) according to the rule of his absolute will and pleasure.

All

All which he saith in the 312 page requireth no new answer: It all runneth upon the old and usuall mistake of the decree of Damnation in stead of the decree of Non-election or negative Reprobation. Non-election or negative Reprobation is no decree of Damnation, neither in the *Sublapsarians* nor *Supralapsarians* opinion, neither did it lay a necessity of originall or actuall sin upon any man.

It is Calvines opinion, *Lapsus Adæ non fortuitum fuisse, sed occulto Dei decreto ordinatum.* ^{c De occult. Dei provid. resp. ad 2^m.} God foresaw Adams fall: he had power to have hindered it; but he would not, because himselfe had decreed otherwise. This is the effect of Calvines doctrine. But as for the *involving of men in sin and Damnation out of his onely will and pleasure*, these are consequences falsly inferred upon Calvines doctrine, by himselfe disclaimed, and formerly refuted, ^{d Totum illud de nudo puròque Dei arbitrio ex malitie officina} ^{d Ibid resp. ad 1^m.} *productum est.* It was not Gods absolute decree of Preterition but Adams voluntary act of rebellion which brought sin and the guilt of sin upon himself and all his posterity. God having justly decreed that Adams children should participate with him in his state of righteousness, did as justly decree that they should also participate in the state of sin.

If this Authour deny the propagation of sin from Adam, he must acknowledge himself a Pelagian. If he say it is unjust, which all Divines acknowledge to have happened according to the decree of God, I see not how he can clear himself from that crime where-with he chargeth others.

His whole discourse concerning originall sinne and the propagating thereof unto all mankind, is erroneous, in that he falsely presumeth that the Divine decrees must needs be effective or causative of all the

the events decreed: Whereas if the events be actions sinfull, Gods decrees are permissive and ordinative, not decrees of causing, much lesse necessitating, such evill actions, as hath been often told him. Be it granted that it is *all one in substance to decree the misery of an innocent man, and to involve him in a sinne that he may be brought to misery*: We deny that the opposite decrees of Predestination and Preterition are decrees causing any innocent mans misery, or decrees involving, that is, (as this man understandeth it) necessarily causing any mans sin whereby he is brought to misery. For in *Calvins* opinion (with whom now he dealeth) the decrees of Predestination and Reprobation find all men in the state of sin and misery: That which cometh after is never the cause of that which went before. As for those who consider Election and Preterition before the absolute prevision of sin, they will never grant that negative Reprobation or Non-election was the adjudging or decreeing of innocent Angels or men unto eternall misery or punishment, but a decree of permitting innocent Angels and men to incurre eternall misery and punishment, and of not delivering them or freeing them out of that miserable estate. He is but dim-sighted in this controversie, who seeth not a formall difference in these decrees: So that God may justly do the one, though he cannot without crossing the ordinary revealed course of his Justice do the other.

Object.
C

His second reason why absolute Reprobation is against Gods Justice, is, *Because it maketh God to require faith in Christ of those to whom he hath precisely in his absolute purpose denied both a power to believe, and a Christ to believe in.* And *Zinchy* saith, *that every man is bound to believe that he is chosen in Christ to salvation, &c.*

I

I hold it improper to say that God commandeth *Answ.* or bindeth any man to believe his own Predestination or Election, though some learned Divines spake in that manner. My reason is, because we are bound by way of command to believe that onely which the Prophets and Apostles were bound to preach unto us: Now Gods Ministers never had, neither now have, any commission to preach the Predestination of this or that singular person unto any man, though they are bound in the judgement of charity to exclude no singular person out of the number of the Elect. That which the Ministers of the Gospel require of us for the attaining of salvation is faith in Christ: and that which they command us concerning Predestination or Election, is not the immediate believing of it as of an Article of faith which they have in commission to preach unto us, but the doing of those things from whence *a posteriori*, the Spirit of God bearing witness unto our spirit, we come to have a comfortable and lively perswasion or assurance of our Adoption and Predestination: So that this perswasion, assurance, or believing of a mans singular Election, is rather *solatium* then *mandatum*, a comfort which God by his holy Spirit worketh in those who indeavour to live a sober, just and godly life, then a command which God by his Ministers enjoineth this or that man particularly to believe.

As for believing in Christ, we grant that God by the Ministers of the Gospel commandeth all men to whom Christ is preached to believe in him: And in this command our common and wel-known conditions of being sinners and standing in need of a Saviour are onely to be respected, not the distinct unknown conditions of men in Gods eternall and secret counsel predestinated or not-predestinated.

But

But why is this command unjust *quoad non-electos*? The decree of Preterition neither taketh away any power of doing well, wherewith persons not-elected are indued; as we see verified in the non-elect Angels, who were not stripped of their power of standing by Gods decree of Not-electing them: neither is it a decree binding Gods hands from giving them sufficient grace to do many good acts, which they wilfully refuse to do. For sufficient grace may stand with Non-election or Reprobation; though Effectuall grace doth not, as Divines commonly teach.

And last of all, for power of believing; I would know what power many millions of men have to believe in Christ (though reprobated no otherwise then the Remonstrants acknowledge eternall Reprobation) who never heard nor ever shall hear of Christ? When he hath shewed me what power of believing these men have, I will more easily shew him that any Not-elected person living in the Church hath the same, if not a nearer and greater.

As for his terms of *Possibilities* and *Impossibilities*; they are so full of equivocations that it is hard to ground a good argument upon them. That is not impossible for any *Viator* to do, for doing whereof it is possible for God to give sufficient grace. Now it is easie for God to give any Not-elected person sufficient grace to repent and believe without infringing of the eternall decree of his Non-election. Again, that is not to be judged absolutely impossible for a man to do, which, if himself by a voluntary act of his own hindred not, might by him be done. And thus we say the non-elect have a power or possibility to believe or repent at the preaching of the Gospel: which power might be reduced into act, if the voluntary forwardnes

and

and resistiveness of their owne hearts were not the onely hindering cause. Other power then this the remonstrants know not how to find in all those whom themselves acknowledge to bee under the immutable decree of eternall Reprobation. In their opinion therefore as well as in ours, when God commandeth reprobated or non-elected persons to repent, believe and finally to persevere, his commands should be contrary to justice, because supposing the perverseness and voluntary resistance of their wills (which God hath decreed to permit) their believing and persevering is impossible.

It is not Gods unfeigned will they should believe, because hee will not furnish them with necessary power to believe; and therefore hee cannot justly tie them to believe: For then hee should tie them to an act contrary to his determinate will. E
Object.

Gods unfeigned will is that will of approbation wherein hee maketh knowne to us in his holy word what hee would have us doe, and what hee would have us not doe. God was as farre from feigning or simulation when hee called *Cain* and *Indas* to repenting and believing as when hee called *David* and *Peter*. But there is another will of God, whereby hee decreeth in himselfe infallibly to produce the good acts of repenting in *David* and *Peter*, and to permit *Cain* and *Indas* out of their owne perverse wills to continue in their unfaithfulness and impenitencie. This will is not revealed unto men, not knowne till it be effected; and therefore feigning or simulation being *ad alterum*, it is ridiculous to charge these decrees with simulation. So that if God *voluntate approbante* doth unfeignedly like those things which hee commandeth, there is no feigning in that will. If God *voluntate decernente* doe infallibly worke or not

R

Worke

worke according to his owne secret counsell, there is no falsitie in that decree neither. Nor is there any contrariety in these wils: for many actions are in their owne kind, and nature well-pleasing unto God, which notwithstanding God hath not determined to produce in this or that man. And yet wee hold not that God hath determined to produce any bad actions in men, as impenitencie, unbelief, or the like; because God willeth not that perversenesse or pravitie which is the effective or productive cause of them, though he hath decreed the permission, or not remotion, of that pravitie

c Altissiod.
lib. I. c. 19.

p. 22. b Vide

Carthus. in
im. dist. 10.

4. 3.

F
Object:

in omnibus non electis. c Deus est causa non-appositio-
nis gratia quodammodo, scilicet per modum quiescendi,
non agendi.

The decree of Reprobation or absolute Non-election is unjust, because the non-elect have no object of faith, no Christ to believe in, and yet they are commanded to believe.

Ans.

Christ is an object of faith unto all who have a possibility and promise of salvation. Si crediderint, Si perseveraverint; these promises are generall, and shall be truly performed unto all and every singular man that performeth the covenants. Non-election or negative Reprobation is not an absolute denyall of Christ as an object of faith to be propounded unto any man, nor a denyall of salvation unto any man performing the condition; but a denyall of that speciall grace & mercy without which God fore-seeth they will trample the blood of the covenant under their feet, and resolveth to permit them through their own voluntary wickednesse so to doe. Such men have part in the covenant, and are capable of the benefit of the covenant, if they performe the articles of the covenant: And the elect themselves are no otherwise capable of the benefit thereof then by believing and persevering. Here is the

the difference; The elect have faith and perseverance infallibly wrought in them by the grace prepared for them in their Predestination; the non-elect having not such effectuell grace prepared for them, continue voluntarily in their sins and unbelief. What the Remonstrants have to say against this I know not: I am sure S. Augustine saith, f Posset Deus horum voluntates convertere, quoniam omnipotens est; posset plane. Cur ergo non fecit? Quia noluit. Cur noluerit penes ipsum est. Neither are such men in the same case with the devils: For unto them Christ is not propounded for a Saviour upon any conditions: unto them God giveth no meanes inducing them to repentance; no encouragement, though they should repent: And yet (if g Lessius, g De perf. no enemy to the Remonstrants doctrine, may be credited) the devils, if they might have had but that favour the non-elect have, would have repented, and not traduced it for cruelty and injustice as the Remonstrants doe.

f De Gen.
ad lit. 11.
10.

g De perf.
Divin. lib.
13 fol. 31.

And that this Author may see that the Contra-remonstrants put a difference betwixt the damned devils and the reprobates, dum sunt in statu via; In the Collation at Hague, h Non negamus Christum, say they, mortuum esse pro omnibus. Et si infideles promeriti sunt condemnationem, tamen est adhuc via & ratio per quam condemnationem possunt evadere, nimirum, si credant: Neque enim ulli homini praeisere secta est salutis spes. Potest peccator aliquis, etiam anrequam credat, scire Christum pro se mortuum esse, quod ad sufficientiam meritorum attinet, imò verò quoad applicationem, si crediderit. The Remonstrants dare not promise salvation unto any persons reprobated, according to their decree founded upon prevision of their final infidelity and impenitency, but under these conditions. Si crediderint & perseveraverint: Wee assure them of salvation under

h pag. 124.

p. 154.

p. 155.

p. 156.

the same conditions, notwithstanding the absolute decree of their Non-election. The Remonstrants cannot assigne any grace or gracious operation of the Spirit of God which may stand truly with that decree of eternall Reprobation which they admit, and will not stand with that which wee admit. It is therefore as true that Christ died for all men according to our doctrine of Predestination and Reprobation as according unto theirs.

G
Object.

Absolute Reprobation maketh God unjust, because it maketh him punish men for omission of an act which is made impossible by his owne decree, &c.

Ans.

A fallacy obtruding that for a cause of mens sinne which was no cause. Gods decrees goe before the events decreed: But in *malis* it is onely *antecessio ordinis, non causalitatis*. The decree of Reprobation as the Remonstrants put it, is eternall and immutable, it is antecedent to their act of sinning or misbelieving, which are all temporall; and yet they would say wee wronged them if wee should charge that eternall decree with causing their temporall rebellion or destruction. They wrong us as much. For let Reprobation bee absolute or conditionate, it leaveth the same possibilities and the same liberty unto the agents. And there are the same difficulties in according the liberty of mans free-will with the infallible prescience of God, which are in according it with the absolute decrees of his Predestination. Those who are versed in the writings of the ancient Philosophers, Divines or Schoolmen, cannot bee ignorant of this, though such as have confined their reading, or (at least) their beliefe to *Arminius*; *Corvinus*, and men of that stampe, thinke when they have founded Gods eternall Predestination and Preterition upon an eternal prescience that they have removed all difficulties.

Vide Ruiz,
De scientia
Dei, p. 252.
253. &c.
& 265.
273, 285.

To

To his oppugning our answers pag. 314. &c.

FOR the decrees of Election and Reprobation; they have not reference to any capitulations, conditions, or promises, whereby God tieth himselfe to doe thus or thus: but they are immanent eternall decrees, for affording or not affording *indebita beneficia*, or for affording them in greater or lesser measure, according to the absolute will and free pleasure of God the giver.

There is no well-instructed understanding that will conceive it contrary to justice, or contrary to mercy, for God in things of this nature to doe as he will with his owne. No humane understanding purged from prejudice, corrupt affections, corrupt opinions and other impediments of right judgement, will thinke it unjust for God absolutely to decree the bringing of some men and angels unto eternall blessednesse by preparing for them and bestowing upon them such meanes as hee knoweth will and determineth shall bring them thereunto. And this wee call absolute Predestination. Nor will hee thinke it unjust for God absolutely to decree the permitting of some other angels and men to lose eternall blessednesse by their owne default, and to decree the putting them under such an order of providence as hee infallibly knoweth they will abuse to the procuring of their certaine misery. And this wee call absolute Reprobation. Neither of these are decrees of remunerative or vindicative justice: they are not grounded upon any antecedent promise or intendment: And therefore his whole discourse to prove that Gods justice is the selfe-same with the civill or morrall justice of men, is here altogether impertinent. I passe it over therefore with this animadversion.

R 3

That

Ezek 16.
49.

That if he extend divine justice to all acts and decrees of his absolute will; where by faithfull promise he hath not bound himselfe to doe the one way or the other, he will shew himselfe much mistaken, if hee accuse God of injustice for every act which would be very unjust were it done by men. Pride, fulnesse of bread, abundance of idlenesse, neglect of the poore, were the sins for which Sodome was burned with fire and brimstone from heaven: But poore sucking infants guiltlesse of the same crimes were by God adjudged to undergoe the same flames. Put this to the triall of reason, and it will seeme cruell and unjust. Young indiscreet children for calling a Prophet *Baldpate*, were cast by God unto the bears: If an earthly Iudge should condemne children to be cast unto the Bears or Lyons for the like fault, put him upon the triall of reason, and the Iudge himselfe will be found to have done contrary to justice, and to have deserved punishment. And to end in that example of infants, so often urged by this Author; If an earthly King or Iudge, being able to hinder, should suffer thousands of his harmelesse infant subjects to bee tormented with pains, to be vexed by devils, to bee snatched away with sudden death, he would be deemed carelesse, unjust, cruell: God seeth, and oftentimes suffereth all this to befall poore little babes, being most able to prevent it: call these doings of God to triall of humane reason, and it will never be able rightly to examine them. It is folly therefore to suppose that whosoever hath but the brain of a reasonable man, is able to fathom the depth of Gods just judgments. We say rather with learned and modest Saint *Augustine*, *Cujus judicia nemo plenè comprehendit, nemo justè reprehendit.*

De civit.
l. 2. c. 23.
Vide l. 20.
c. 2. et Gers.
De conf.
Theol. l. 1.
pros. 2.
Iudicia tua,
o Deus, a-
byssus mul-
ta, Psal. 36.

This Author disliketh that we make Gods will
such

such a rule of righteousness, as that we may certainly inferre, *God willeth and worketh this; Therefore it is just hee should so will and worke:* Or, *God willeth not or not worketh this; Therefore it is just hee should neither will it nor worke it.*

But he deceiveth himselfe, First, in that hee will needs parallel and square the Divine justice unto the rule of civil and humane justice, not only where God hath brought upon himselfe *debitum fidelitatis*, by promising or covenanting to do thus; but where he hath reserved unto himselfe *liberrimam potestatem* of doing or not doing, of doing this or the contrary. For example, if God should not shew mercy upon every sinner that repenteth, reason would say hee dealt not justly; as it saith of men when they breake their promise: But if God decree to soften one mans heart, and give him the grace of repentance and perseverance, and not to give the same graces to another, here it is not right reason, but blind and bold reason, which chargeth God with injustice. If God strike a petty sinner presently, and spare a grand sinner till hee be old in wickednesse, suffering him to doe much mischief, and knowing that he will doe much mischief if he be spared, neither the sudden striking of the lesser sinner, nor the longer sparing of the greater is contrary to divine justice: & yet such dealing is not according to the rule of humane civil justice allowable.

Secondly, this man is deceived, in supposing the Justice of God (which is to do nothing contrary to the goodnes of his own nature) to be such a rule as restraineth him, if he will be just in his dealings, to one part of the contradiction. The rule of justice which tieth men to do justly, is such a rule as sheweth them unjust when they do otherwise. But (as I noted formerly) in things where there is no expresse

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covenant or promise on Gods part, if hee should pretermitt that which hee doth, and doe that which hee pretermitteth, if hee should deale more mercifully with this man then hee doth, or more severely with that, there were no injustice in it, nothing unbeseeming the Divine goodnesse. Impossible therefore it is to reduce Gods justice in his decrees or acts to the rules of reason or humane justice; since when these judge a decree or an action to hold square with the rule of justice, they judge the pretermittting of it or doing the contrary to bee an act of injustice. But it saith not so with God: and therefore by the generall consent of all Divines the opinion of Abulandus tending to this purpose is exploded: and the Master of the Sentences concludeth against him, *Deus potest dimittere quae facit, & facere quae dimittit*. God had not beene unjust, if hee had stricken David, with sudden death in the midst of his adultery; neither was hee unjust in forbearing him and expecting his repentance. Gods will was just in executing present vengeance upon Herod for accepting the prophane acclamation of the flattering people; and Gods will had beene just if hee had decreed to have forborne him longer, and to have given him repentance. God needeth not rules of humane justice. 1 *Iustitia Dei essentia sua est, quae regula omnium est, & nullo regulatur*. Gods will is *ordinatissima in se, ac propter hoc non indiget ordinante*. *Ordo enim ordinante non indiget*. And Carthusians; *m Totus ordo iustitiae originaliter ad Divinam voluntatem reducitur. Quicquid Deus vult, iustum est, nec propriae ejus voluntatis restringitur iustitia*. And our Anselmus telleth us, *n* That when God punisheth wicked men, that it is just, because it is agreeable to their deserts; and when hee

Lomb. lib. 1. d. 43.

Acts 12.

1 Aliff. tract. 9. quest 77.

m In 4 dist. 46. qu. 1.

Prof. c. 10

hee spareth them, it is just too, because it is agreeable with his owne goodnesse. No man therefore looking at the rules of humane justice onely, can say of God, as wee may of an earthly Iudge, *If he decree this, hee decreeth justly; if hee doth this, he doth justly: but if hee decreeth or doth otherwise, hee decreeth or doth unjustly*; because where God hath not limited himselfe in his manner of dealing with men by his revealed word, is alwayes, o just *quod actualiter volitum est à Divina voluntate*, o *Vide Scot. & quia actualiter volitum est à Divina voluntate*. It *lib. 4. dist. 46. qu. 1.* is true, God cannot decree nor will any thing but *salvâ iustitiâ*; that is, He can doe nothing *contra iustitiam*: yet hee may decree and doe many things *præter iustitiam*: he may freely decree and do many things where *salvâ iustitiâ* he might as freely have decreed and done the contrary. Gods will revealed is a rule of justice to us, and hee commandeth us nothing contrary to this rule: But Gods owne absolute will is it which regulateth his dealings with us in all those things where hee hath not made himselfe as it were a debter by some revealed ordinance of his owne making. Now the Predetermination of *Abel*, and the Preterition of *Cain* were decrees regulated by no former promises or intendments: and hence it followeth that it had beene no act of injustice in God which way soever hee had decreed. Hence *Snarez*, p *Cum causa omnium aequalis esset, hunc elegit Deus suo arbitrio, illum non elegit*. To his further reply we say, That the decrees of absolute Predetermination and Preterition do no more draw after them an inevitable damnation of any man then the decrees of Predetermination and Reprobation which the Remonstrants admit of. This hath beene already proved, and therefore whilest he suppoeth this, he beggeth a false principle which must never

p Opusc. l. 2. c. 5. p. 174.

never be granted him. We confesse that absolute Reprobation clogged with those calumnies which he layeth upon it, of Making God the *cause of sin*, of Necessitating mens wils unto their *inevitable damnation*, must needs appear odious unto right reason: But it is calumniation, not right reason, which imposeth these consequents upon the absolute decrees of Election and Non-election. Right reason rightly illuminated and sanctified will never forbid a Christian to believe, that God without any injustice might absolutely have elected and predestinated many whom he hath left *inter non-electos*, and might absolutely have left *inter non-electos* many whom hee hath predestinated.

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What he saith to our third answer, is quite besides the cushion. First, because wee maintaine that the absolute decrees do no more hinder God from giving any man a *power* of believing, or eschewing this or that sin, then the conditionate decrees for which he striveth. Secondly, because for Election and Non-election, & for the prepartion of effectuell grace flowing from the one, and denegation of effectuell grace following the other, God was not tied either way by any revealed *ordination* or *promise*, as this Authour erroneously conceiveth.

As for Gods *law* ^{which} cannot be kept without *supernaturall* grace; we say, men are as capable of any supernatural grace, considered under the absolute decrees maintained by S. *Augustine* and by the Church of England, as considered under the conditionall decrees of late framed by *Arminius* and imbraced by the Remonstrants.

For his further pains in labouring to prove that God is *bound to restore unto men power to believe*; it needeth no answer till he have proved that the decree of Reprobation as it is sanctified by the Remonstrants, affordeth God this liberty, and as it is taught by

by us bindeth Gods hands. Wee have declared already, that the decree of absolute Non-election or negative Reprobation may stand with sufficiency of grace; and doth stand in our opinion with that kind of sufficiencie which the Remonstrants themselves are forced to flie unto. For they never dare maintaine, that God giveth unto every man reprobated in their sense *proximans potentiam credendi*; nor dare they maintaine a sufficiency of saving grace administred and bestowed upon every singular person in the world. But they come in with limitations and exceptions; *In causis universalibus, Nisi per eos steterit, Nisi defecerint gratia oblata*, and the like. All this wee can admit as well as the Remonstrants, and turne it to our advantage. For as it is a proove of absolute Predestination or Election, to have such grace prepared for a man as absolutely effecteth the end to which it is given; so it is a proove of absolute Non-election or negative Reprobation to have such grace onely prepared and given to a man as through the default of his owne will worketh not that good end to which it ought to have served.

I conclude therefore, That absolute Predestination and Reprobation are no more contrary to the Justice of God, then the Armenian Predestination and Reprobation founded upon the prevision of such good or bad acts as men will do after they are borne into this world.

Treatise.

Fourthly, it oppugneth the Truth and Sincerity of God. *God is a God of truth*, Deut. 32. 4. *Truth it selfe*, Iohn 14. 6. so called, because he is the fountaine of truth, and the perfection of truth without the least mixture of falshood. *The strength of Israel cannot lie*, 1 Sam. 15. 29. *Let God be true, and every man a liar* (saith the Apostle;) *that hee might be justified in his sayings, and overcome when he is judged*, Rom. 3. 4. that is, Men may lie; for all men are liars, but God can never lie. If any man would goe about to challenge him with

4 Opposite
to Gods
Truth.

with untruth, his challenge would easily appeare to be a calumny: The truth of God like the glorious sunne will break through all the clouds of false accusations that seeke to obscure it. *Simile gaudet simili*, Like loveth his like: God loveth such as are true of heart, Psal. 51.6. and hath an hypocrite in utter detestation; and therefore hee must needs be true himselfe. No man (for ought I know) doubteth of it. But by absolute Reprobation God is made untrue and hypocriticall in his dealings with men, and in all matters appertaining to their eternall state; particularly, ¹ in his Commands, ² in his Offers of grace and glory, ³ in his Threats, ⁴ passionate Wishes and Desires of menschiefe good, and ⁵ in his Expositions, and Commiserations also.

I. In his (A) Commands. For by this doctrine God commandeth those men to repent and beleve whom he secretly purposeth shall not beleve. *I Though God command reprobates to beleve the Gospel, yet he will not have them beleve*, saith Piscator. Now whom God commandeth to beleve and repent; those he willet outwardly should beleve and repent; for by his commandements he signifieth his good will and pleasure: and he must inwardly and heartily will it too, or else he dissembleth. For words, if they be true, are an interpretation of the mind: when they are not, they are mere impostures and simulations.

II. In his (B) Offers of grace and glory, which he maketh to such as refuse them and perish for refusing them, as well as to those who do accept them to their salvation. This is evident, Esay 65. 2. *I have spread out my hands all the day long. To whom? to a rebellious people*, and Mat. 22. we read, that those men were invited to the wedding that came not. & Act. 3. 26 there it is said to the Jews who had denied Christ, as vers. 14. *To you hath God sent his sonne Iesus to blesse you, in turning every one of you from your iniquities. How oft (saith Christ) would I have gathered you? speaking of such as neglected their visitation, and so lost their salvation. It is evident also by reason. For as many as are under the commandment, are under the promise too, as we may see Acts 2. 38, 39. Repent, and be baptized every one of you, and ye shall receive the gift of the holy Ghost: for to you and your children is the promise made.* In which words Peter maketh the command and the promise of Equall extent, both universall. And there is cause why: For he maketh the promise his motive to perswade obedience to the command; and it would not have reached home, if it had not respected all those to whom the command

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was given. No man, reprobate or other, thinketh any lesse. Every man that heareth the Gospel preached, taketh himself to be under the gracious offer of eternall life, and upon these thoughts hath some desires, some hopes of it, and stirreth up himself to forsake some pleasing sinnes which otherwise he would not part with, and do some unwelcome duties which otherwise he would not doe. But now Gods meaning is (by this doctrine) that the most of those to whom he offereth his grace and glory, shall have neither. And so Piscator saith, *Grace is not suffered by God even to those who are called, with a meanning to give it, but to the elect onely.* In the same booke he hath such another speech; *I Though God in words protest he would have reprobates to beleve, yet indeed he will not have them.* They make God to deale with men in matters of salvation as the poets feigne the gods to have dealt with poore Tantalus: They placed him in a clear and goodly river up to the very chin, and under a tree which bare much sweet and pleasant fruit that did almost touch his lips: but this they did with a purpose that he should tast of neither; for when he put his mouth to the water to drinke, it waved away from him; & when he reached his hand to the fruit to have eaten of it, it withdrew it self presently out of his reach, so as he could neither eat nor drinke. Just so dealeth God with reprobates, by their doctrine: He placeth them under the plentifull meanes of salvation, offereth it to them so plainly that men would thinke they might have it when they will, and yet intendeth fully they shall never have it, withholding from them either the first grace that they cannot beleve, or the second grace that they cannot persevere. Did not those gods delude Tantalus? Yes doubtlesse. And if God do so with reprobates, what doth he but delude them and dissemble with them in his fairest and likeliest offers of salvation that he maketh them? And this do Zanchius and Bucer grant by evident consequence, as appeareth by a speech or two of theirs, which cannot stand with their conclusion, and therefore (I suppose) fell unwarily from them. Zanchius telleth us roundly, that every man who is called, is bound to thinke that he is elected, otherwise he doth offer great injury to God, and accuse him of lying, which saith to him in his word, that he desireth his salvation, and for this cause hath called him. In which speech he plainly implyeth, that if God call a man whom he hath absolutely rejected, he doth but delude him when he calleth him. The like speech hath Bucer; *n Aman must beleve that he is predestinate, or else he maketh God to*

De grad. cont. Schafm. pag 74. Gratia non offertur a Deo singulis (licet vocatis) animo communicandicam, sed solis electis. I Non vult Deus reprobos credere, licet lingua profiteatur se velle, p. 8. 143.

m Zanch. l. 5. Denat. Dei, cap. 2. Perstringere Deum mendacii, qui illi, in verbo dicit se velle salutem eius, & in hunc finem ad Christum vocasse. n Bucer in c. 8. ad Rom. qu. de grad. Primum quod Deo debes, ut credas esse te ab eo predestinatum. Nam id ni credas, facis cum tibi, cum te ad salutem vocat per evangelium illudere.

mock

Lib. contra Schafm. pag. 60. Esi reprobos mandat Deus ut evangelio credant, non vult tamen ut credant.

mocke him when he calleth him. A man therefore that is not predestinate but an absolute reprobate, when he is called to salvation, is but deluded: It is the necessary resultance of their speeches. If a creditour should resolve upon no termes to forgive his debtour one farthing of his debt, and yet make him offers to remit the whole upon some conditions, and bind his offers with a deepe and solemne oath, would not we say that he were a ranke dissembler, and a meere deluder of his poore debtour? We can say no lesse of God, if it be true that he hath irrevocably decreed at no hand to save such particular men, and yet promsseth and sweareth that he will save them if they will beleeve his promises and repent. What can such oathes and promises be but meere delusions of miserable men?

III. In his (C) Threats and Comminations also by this doctrine is God made to be hollow and deceitfull. For against what sinnes are threats denounced? Alwayes against actual sinnes: We never read that they are thundered out against us for originall sinne: They intimate therefore that the sinnes for which men goe to hell, are their actual transgressions. But if it be true that God decreed men to hell for originall sinne, that which those threats import and signifie is not true, and so God is not sincere in them. Besides, all threatnings imply that the evill threatned may be avoyded; for therefore are they denounced, that men might by them be brought to repentance, and so escape the evils threatned: But if some men be peremptorily ordained to destruction, then their destruction cannot be prevented: and so the threatnings of damnation in this respect also do signifie an untruth, and God in them dealeth not plainly with men.

IV. In all the (D) other things before mentioned is God full of guile too (by this opinion;) namely, in his 1. Passionate Wishes, that even those men might repent that repent not, and might be saved that through their impenitencie are not saved. Of these we reade, Deut. 5. 29. *O that there were such a heart in them to feare me, that it might goe well with them.* and Psal. 81. 11. *O that my people had hearkened, and Israel had walked in my wayes, &c.* and Esay 48. 18. *O that thou hadst hearkened to my commandments, &c.* 2. In his mournfull Expostulations, Esay 5. 3. *Judge, I pray you, betweene me and my vineyard: what could I have done more for my vineyard?* And Jerem. 2. throughout the whole chapter, especially verse 31. *Have I bene a wilderness to Isra-*

el, or a land of darknesse? and verse 32. *Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me dayes without number.* Ezek. 33. 11. *Turne ye, turne ye; why will ye die, O house of Israel?* In his melting Commiserations of the wofull condition of foolish men who would not be reclaimed. *How shall I give thee up, O Ephraim? how shall I deliver thee O Israel? My repentings are kindled together, my heart is turned within me,* Hos. 11. 8. *O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent to thee, &c.* In all these there is but little sinceritie, if there be a secret resolution that the most of those towards whom those wishes, chidings and pittifull bemoanings are used, shall be damned without remedie. Gods fairest offers, his sweetest invitations, his greatest sympathies, and amplest curtesies, if this doctrine be true, come little short (I think) of Absaloms feast, Iobabs congie, the kisse of Judas, and the hyena's rears. For in all these *aliud animo vult, aliud verbis significat*, he saith one thing and meaneth another, and therefore dissembleth.

Nay, the whole Ministry (wherein God commandeth, offereth, chideth, entreateth, lamenteth, &c.) if this be true, is but a mere imposture, a giving of words without any meaning of answerable deeds, and an imposture so much the greater, by how much the shew of kindnesse is the heartier. For how can a good thing be offered with stronger shewes of a good meaning, then when it is offered with exhortations and intreaties to accept it, with cleare demonstrations of the excellencies of it, with unfeigned wishes that the parties to whom it is offered would accept it, and bitter lamentations for their folly in refusing it? With all these inforcements is Gods tender of salvation to reprobates accompanied, and therefore in shew most heartie and serious. In a word, thus speaketh (E) God (by his doctrine) to reprobates in the ministerie; *O ye reprobates, once most dearly beloved of me in your father Adam, but now extremely and implacably hated, and by mine eternall and uncontrollable order sealed up under invincible sinne and misery; amend your lives, and believe in the name of mine onely begotten Sonne. If ye repent and beleeve not, there is no remedy, ye must be damned: but if ye repent and beleeve, yee shall be saved; though your sinnes be as red as scarlet, I will make them as white as wooll. Think not that I would have you die; for I sweare, As I live, I will not the death of him that dyeth; I would have no man to perish, but all to come to repentance. I beseech you there-*

fore be reconciled. I have cryed and called unto you, I have a long time waited upon you, that ye might repent, and still am I knocking at the doores of your hearts for entrance. O that there were a heart in you to feare me and keepe my commandments, that it might go well with you for ever. What shall I doe unto you? how shall I intreat you? Will ye not be made cleane? When will it once be? Can God speake thus to reprobates, who by his owne decree shall never repent nor be saved without the deepest dissimulation?

That which is usually said to cleare the absolute decree from this crimination, is, That God wisheth the salvation of the reprobate seriously, but not absolutely: he would have those men saved who are not saved, but yet vpon condition they will repent and beleve: And therefore, though they doe perish, yet God is candid and sincere in his offers of salvation to them: for therefore do they perish, because they performe not the condition, and not because God offereth not salvation seriously vnto them.

But this answer is too short. It is true (F) indeed, God will have all men to be saved upon condition onely that they will beleve and repent, according to that speech of S. Ambrose, *Deus vult omnes salvari, si & ipsi velint*, God would have all to be saved, if they themselves would. For if he would absolutely have it so, what can hinder it? who hath resisted his will? And it is true likewise, that a conditionall promise may be serious as well as an absolute: but then the condition must be possible to them to whom the promise is made, and the performance of the condition must be a part of Gods will as well as the salvation promised; or else the promise cannot be candid and sincere. *Conditio est oblata potestus aliquid eligendi*, A condition is the offer of a power of choice. Where there is no liberty of choice afforded, there is no true condition appointed. In substance it is all one to offer a courtesie under a condition (G) not possible, and not to offer it at all; and in circumstance it is much worse. In substance all one. The Lawyers tell us that a contract made *sub conditione imprestabili nullus estimatur*, under a condition not possible, is esteemed no bargain. And the Logicians

o Conditio-
nalis propo-
sicio quæ ha-
bet annexam
conditionem
impossibilem,
æquipollet
simpliciter
neganti.

rule is, That o a conditionall proposition which hath an impossible condition annexed to it, is equivalent to a bare negation. It is all one for me to offer a piece of money to one blind man upon condition he will open his eyes and tell me what piece of money it is and what stamp it hath, and to deny it flatly to another: For the one hath it no more than the other.

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And it is all one for a man that hath a daughter to bestow in marriage, to tell her suiter, I will give you my daughter, if you will span the earth, or touch the heavens with your finger, and to tell him plainly, Set your heart at rest; I will never bestow her upon you: For the suiter speedeth both wayes alike. And it is in circumstance a great deale worse. For it is a deniall under colour of the contrary, a deniall joyned with a scoffe, a derision, as was that of the Iebusites, 2 Sam. 5.6. who told David that he should not enter into the fort of Zion except he tooke away the blind and the lame. Their meaning was, They would never deliver it up unto him: and because they thought it impossible for him to take away the blind and the lame, they told him if he did so, then they would yeeld it up. It was an ironical and scoffing deniall of his demand. If the King should make an unrepealable law, that no Germane should be made a citizen of London or free denison of the Kingdome, and then make a decree to give some bountifull gratuities, but to the citizens of London or to the subjects of the Kingdome onely, and to none but them; and yet for all this should command it to be preclaimed, that he will give them to the Germans upon condition they will be made free men of London, or be incorporated into the Kingdome: would not any man say, that the King in this case did dissemble & delude the poore Dutchmen? And if any should say, there would be no dissembling in it; for if they would become citizens or subjects, they should have the promised gratuities: a man might truly answer, that therefore the King doth counterfeit and cosen them, because he maketh a tender of them upon a condition not possible by his owne decree. In like manner, if God have made a decree, that such men shall never beleve, and yet offer them heaven on condition they will beleve; it may most truly be said, that God doth not onely deny them heaven, but deny it with a bitter derision, which is farre from that candour and goodnesse that dwelleth in him.

And thus have I shewed the contrarietie of this opinion to foure principall Attributes of God: which is my second generall reason against it.

Answer.

Whether absolute Reprobation oppugne the Truth
and Sinceritie of God.

WE grant it is impossible for God to be either untrue in his sayings and promises, or

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hypocriticall in his dealings or actions: And here we might in one word cut the sinewes of his whole discourse with this generall Answer, That the eternall decrees of Election and Reprobation, as they were terminated unto singular persons before they had any being in nature, are not uttered or declared by any revealed word, promise, ordination, or convention made betwixt God and us. Be the decrees therefore whereby some are elected eternally, others eternally non-elected, never so absolute, they cannot *oppugne* the truth of Gods word or fidelity of his promise, where no word or promise was ever revealed or made to any man. As for Gods dealings and temporall actions with men, there is no more difficulty in clearing them from hypocrisie holding Election and Reprobation as wee doe, then there is, holding it as *Arminius* doth.

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But let us come to satisfie his particular objections. First, absolute Reprobation argueth not hypocrisie in God, commanding belief or repentance unto any man. The reason is, Because when God commandeth any thing which is good, just and holy, he truly and unfeignedly liketh and loveth such actions, and can do no other, his own naturall goodness and holiness terminating *voluntatem Divine complacentiae* unto all holy actions by whomsoever performed. If God should command any person non-elected to believe, to live soberly, justly and godlily in this present world, and should dislike him for so doing, here were dissembling: but to command *Cain* or *Iudas* to repent and believe, though God from all eternity purposed to deny them that speciall effectuall grace without which hee knew they would never repent or believe, here is no dissembling. Gods commands intimate what is well-pleasing unto him, if it be done, not what

what

what himself by speciall grace prepared for some men, hath eternally and infallibly purposed to make them do. God is not truly said to purpose that the reprobate should not believe, unless it could be shewed that the causes of their unbelief flow from his eternall decree or purpose of Non-election.

The Remonstrants will not deny that the decree of *Cains* or *Iudas* his Reprobation was both eternall and immutable; neither can they affirme that God eternally and secretly in his own counsels purposed to make them repent or believe, but onely to administer such graces unto them as should either convert them or leave them inexcusable. Wee say the same: and therefore a secret purpose of making them not believe, can be no more fastened upon our doctrines then upon theirs; because that is onely a defect or an omission, and therefore must be reduced onely to the defective will of man, and not to Gods will or purpose, which cannot be the cause of deficiency.

Corvinus

Secondly, absolute Reprobation doth not oppose Gods truth in his offers of grace and glory to such as refuse them, and perish for refusing them. If it did, the Remonstrants were in no better case with their Election and Non-election or Reprobation founded upon an eternall infallible prescience, then we that found the distinct decrees upon Gods absolute will. For this prescience supposed, *Arminius* himselfe granteth an eternall, immutable and absolute decree, *quo Deus decrevit singularis & certas personas salvare & damnare*. And reason telleth us, that every conditionall proposition, *purificata conditione, transit in absolutam*. God therefore, who eternally saw *Iudas* as finally impenitent, and with whom *Iudas* his finall impenitencie was not considered as a future uncertain condition,

Decl. sent. pag. 47.

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Vide Coll.
Hag. III.

but as a thing certaine and present, according to the Remonstrants owne doctrine) could passe no other then an absolute decree of Reprobation upon him. Now if this decree hindereth not the offers of Divine grace unto any man, nor falsifieth the universal promises, no more doth the other. For the absolute decree of Election as wee conceive of it is not of this form or tenour, *I will save Peter whether he will believe or not believe, repent or not repent*, but, *I will save Peter by preparing for him such speciall grace as shall infallibly cause him to believe and repent*. And the decree of Reprobation is not thus to be conceived, *I will damne Judas whether hee believe or not believe, repent or not repent*; for this were contrary to the truth of the Evangelicall promises: but thus, *I am absolutely determined not to give unto Judas that speciall grace which would cause him to believe and repent; and I am absolutely purposed to permit him to incurre his owne damnation by his voluntary obstinacie and finall impenitencie*. These promises or indentments upon which the temporall attainment of salvation is suspended, or the temporall incurring of damnation, are as universall, as firm, as truly on Gods part performed according to our doctrine of absolute Election and Preterition as according unto theirs.

For grace offered; *Gods meaning* must alwayes be interpreted according to the knowne nature of the means, and not according to the unknown will of God concerning the infallible event or successe of the means. Gods meaning when he offereth any grace unto men, is, that they should perform such actions whereunto such grace conduceth: And his meaning when hee promisseth glory to any man if hee believe and persevere, is, truly to performe it if hee doe so. But it is not alwayes Gods absolute will to cause men to use his grace unto their owne good

good, not to cause them to performe those conditions unto which eternall glory is promised. If the Remonstrants will have nothing termed *Gods meaning*, but this absolute will, in their opinion as well as in ours it will follow that God had no meaning to give *Cain* or *Judas* saving grace or glory.

As for his poeticall fiction, it will make no more against us then himselfe; because there is no power or grace by his conditionate Predestination and Reprobation afforded unto persons not-elected, which may not bee as well afforded according unto our doctrine, as we have often already shewed.

For *Zanchius* and *Bucers* opinion concerning the command of *believing* a mans singular Election or Predestination, I have formerly expressed my judgement, which I submit unto the learned. If there were such a necessary universall command, only upon this reason, because the grace of vocation is infallibly frustrated by all the Non-elect, this being true as well in the Remonstrants opinion as ours, this mandate of *believing* a mans singular Election, would reach unto them as well as unto us. And all which they talke of *mere delusions* of men not-elected (in regard there is an eternall purpose of God to permit them to make all grace offered unto them fruitlesse) fighteth against themselves as much as against us. For they dare not deny this evident truth; and they acknowledge an eternall, an immutable, irrevocable decree of Reprobation as well as wee. Which decree being established (as they would have) upon the eternall Divine Prescience before the foundations of the world were laid, they are as absolutely reprobated at the time of their calling according to their opinion as ours.

For his comparison of a *Creditour* and a *Debtor*,
S 3 it

it hath no more force against absolute Predestination and Reprobation, then against that Predestination and Reprobation which himselfe admitteth: For the conditionall offer of pardon standeth alike firme unto both. As for the power of believing, whether *Iudas* be considered as eternally reprobated upon the eternall prescience or otherwise, nothing hindereth but God may give him the same power both wayes. Last of all, for the decree of Damnation, it is every whit as *irrevocable* in *Arminius* his new opinion, as in the opinion of *S. Augustine*. If then the offer of grace and salvation unto men eternally and irrevocably reprobated be not meerly delusory in their opinion, no more is it according to our doctrine.

C

For Gods *threatning* of punishment against sin, I wonder how this Author dareth restraine it onely to the *actual* sinnes committed by this and that singular person. *Mortem morieris*, was in the judgement of the Catholick Church a punishment denounced against *Adams* posterity as well as against himselfe; and by that personall sinne of his every singular person descending from his loyns is by nature the child of wrath. And, if this Author will give us leave to believe our ixth Article, that corruption of nature which we draw from *Adam* deserveth Gods wrath and damnation. Vnto what manner or degree of punishment infants unregenerate are condemned, wee will not curiously debate; but for this mans reasons who goeth about to exempt them from all sinne and punishment, they favour so rankly of Pelagianisme that we will not meddle with them.

Vide Calv.
in Hosean.
c. 14. vers. 1.

D

For Gods *Wishes*, *Expostulations*, *Commiserations*, and the like, it will not follow that they are feigned and meere delusions, because the eternall

nall immanent Decrees of Election or Reprobation are absolute and unchangeable: For were it so, the Remonstrants can no better defend themselves from these objections then we. But it must here be first of all considered, that *Reprobatio aeterna nihil ponit in reprobato*. It putteth onely in God a firme Decree of permitting such persons to fall into sinne, and for it a firme decree of condemning them unto eternall punishment. This being granted on all sides, it cannot reasonably be conceived that God should properly be said to wish the repentance or salvation of *Cain*, *Iudas*, or any not-elected person. They are (as before hath beene touched) things in the first consideration simply good; and therefore *simplex complacentia Divina* doth properly agree unto them: and that is all which can be truly inferred from such wishes, either in our doctrine or the doctrine of the Remonstrants. And this is enough to defend them from being delusory, though God have eternally decreed to permit *Cain* and *Iudas* to abuse the meanes of repentance, and to continue in their impenitency.

For *Expostulations*, we say they imply *displicentiam Divinam* against such persons and actions as crosse the revealed law of Gods will: and this is a true and not feigned displeasure: But they do not import that God wanted power to have converted such persons, and to have wrought their wills unto the practise of the contrary good actions, had hee eternally decreed to shew them this speciall mercy. Neither doe they import that God had made no such decree of denying or with-holding from *Cain* & *Iudas* that special grace without which he knew they would rush upon their everlasting perdition.

As for the Divine *Commiseration* of sinners,

it sheweth that their death and damnation are not things primarily well-pleasing unto God : but it sheweth not that God must become an hypocrite and a dissembler, if he have eternally decreed to permit them to incur death and damnation by their owne default. For Gods mercy being *actio sublevantis* and not *passio condolentis*, it tieth him not to doe all he can for redeeming any man out of his misery ; but his action is ordered and limited by his owne free-will. It is the height and riches of Gods mercy which from everlasting hath prepared for the Elect onely, and in time bestoweth upon them onely that speciall and effectuall grace which infallibly bringeth them unto glory. It is a lower degree of mercy (and yet true mercy too) which is shewed to the Non-elect or Reprobate, in preparing for them and bestowing upon them such means of grace as by their owne default are made ineffectuall.

And it is not contrary to Divine mercy to decree this permitting of them to the deficiency of their own free-will, that so the Elect may see what a broken reed they lean upon, who will have the eternall decree of their Election and Salvation founded on their own fore-seen good acts of repentance, faith and perseverance, & not upon any speciall mercy of God predestinating them to these good & gracious acts, and so infallibly bringing them unto the kingdom of glory.

To discover briefly the main point wherein this Author deceiveth himselfe in this whole discourse, it is this ; He thinketh all is feigned and hypocriticall, which God doth or offereth unto men not-elect in *ordine ad salutem*, if he have eternally decreed to permit them to fail in the use of such means and to continue impenitent, if he have eternally

nally decreed to condemne them for this their voluntary rebellion. Other absolute Reprobation then this we defend not : and if this maketh Gods dealings with the Non-elect hypocriticall, wee must deny the decrees of Predestination and Reprobation, or at least deny them to be eternall, which no judicious Divine will ever doe.

For his speech uttered in the person of God, from whence he would inferre, that if in the decree of Reprobation it be certain and immutable that *Cain*, *Judas*, or any other persons not-elected, shall never repent and be saved, then all which God saith or doth for the converting or saving of such persons is *deepe dissimulation*; many errours may be descried in those few lines.

First, he supposeth the eternall acts and decrees of Predestination and Reprobation to be uncertain, *quoad eventum*, and to be mutable in time into the contrary. A grosse error even in the Schoole of *Arminius*. Secondly, he supposeth Non-election or Reprobation to be an act of *hatred* towards angels and men not-elected ; which hath bin proved false. Thirdly, he imagineth the decrees of Predestination and Reprobation to *seale* men *up* under a necessity of doing well and being saved, or of sinning and being damned ; whereas they stand well with freedome of mans will. Fourthly, he implyeth that whereas God useth means to effect any good end in men, if he have eternally decreed to permit them to abuse those means, and to condemne them eternally for abusing them, that this argueth *dissembling* in God. All these erroneous imaginations discover themselves in that short speech. And that which yet more discovereth the weaknesse of his inference ; The eternall and immutable decrees of Predestination and Reprobation (as they are conceived by the Remonstrants them-

themselves) should make all Gods temporall sayings and dealings with reprobated persons, feigned and hypocriticall, if there were any manner of strength in his manner of reasoning.

The absolute decree of Reprobation truly understood doth no more oppose the truth of Evangelicall promises, then the Arminian or Remonstrants Reprobation: neither doth it make the conditions one not lesse possible then theirs: neither doth it deny any will in God of such mens conversion or salvation which they according to their opinion can truly affirme to be in God. We professe ingenuously that the eternall decree of Non-election or negative Reprobation, doth put *in mente aut voluntate Divina*, an absolute deniall of that speciall effectuall grace whereby the Creator intendeth to bring his creature infallibly unto glory. And if the Remonstrants say that the eternall Reprobation of singular persons (as it is laid downe by themselves) doth not containe the same negation, they say that which they are never able to maintaine. Let us clear this by example.

Before the foundations of the world were laid, and before the angels were created, by an absolute decree of the Divine will they were distinguished in *Electos & Non-electos*. For all this the not-elect angels had a possibility of not-rebelling against God, a possibility of attaining eternall happinesse had they not rebelled, a sufficiency of Divine grace given them to have preserved them from rebellion, had they not by a voluntary act of their own abused that grace. And to come to the eternall and immutable decrees of Predestination and Reprobation, as they concerne singular persons *quoad numerum numerantem & numeratum*, eternally and immutably distinguished in *electos & reprobatos*; This eternall decree

hin.

hindered not God from creating Adam with a sufficiency of grace, with a possibility of standing, and by standing of preserving his posterity in the state of righteousness, and so bringing them to an estate of happinesse.

So that it is evident, that Sufficiency and Possibility of grace and glory may stand together with the absolute decree of Non-election.

As for particular persons considered in the estate of sin wherein all mankind now liveth, the decree of Reprobation maketh not repenting and believing impossible conditions unto them: It is some voluntary intervenient act or omission which maketh them so. And if this Author term their finall repentance impossible, because never any of the Non-elect repented, and by repentance attained salvation, he must yeild that even that eternall decree of Reprobation upon prescience, which himselfe admitteth, maketh their repenting, finall beleiving, and salvation impossible. His rule of law therefore *de conditione impræstabilis* doth no more concerneus, who place the distinct decrees of Predestination and Reprobation before the absolute prescience of mens finall perseverance and mens finall impenitency, then it doth those that bring them in after. For possibilities and impossibilities are just the same, and neither greater nor lesser, in the one way then in the other. If the decree of Preterition or Reprobation were a decree of forbidding or hindering any mans repenting and believing, or a decree necessitating the wills of men to obstinacy and infidelity, his simile of a Kings *unrepealable law* were to some purpose: But this being altogether false, that is altogether frivolous, because no such impossibility is caused by Gods decree of Reprobation.

Treatise.

Treatise.

III. It is
contrary to
the use and
end of
Gods
gifts
to men.

Thirdly, it is contrary to the use and end of Gods gifts bestowed upon men; Which gifts are of two sorts: 1. Gifts of Nature; our Creation, Sustainment, Preservation, together with Health, Strength, Beauty, Wisdom, &c. 2. Gifts of Grace; which have a more immediate relation to everlasting life, and are means either of purchasing salvation or of applying it. Means of purchasing it, are the coming of Christ into the world, and the Sacrificing of himselfe on the crosse. Means of applying it, are the Ministry of the word and Sacraments, the Long suffering of God, the Enlightening of mens understandings, the Plantation of many excellent vertues in their hearts, with many more of the like sort. Now of these endowments of Nature and Grace what the true use and end is, the Scripture doth plainly and particularly shew us.

First, for gifts of Nature, wee find (A) them bestowed upon all that have them, for the encouraging and enabling of them to serve God and save their soules. For Acts 14. 16, 17. the Apostle saith, that God (even in those times in which he suffered the Gentiles to walk in their own wayes, & withheld from them the light of his holy word) did give unto the people of the world raine from heaven and fruitfull seasons, filling their hearts with food and gladnesse, and in so doing he left not himself among them without witnesse. This implieth, that therefore he gave them these good things that he might make himselfe knowne unto them, and so might draw them to glorifie him according to the knowledge which they had of him, Acts 17. 26. the Apostle saith directly, that therefore men are made and placed in this world and appointed to their severall times and dwellings, that they might see and finde God, that is, that they might serve him and save their soules. For what is it to seek God but to serve him? and what is it to find God but to enjoy his face and favour here and in heaven? To this purpose Prosper, ⁸ Therefore, saith he, every creature made and ordained especially, that mankind which is indued with knowledge and abilitie to discourse might by the sight of so many godly sorts of creatures and

p. Pros. De
v. Gent.
l. 2 c. 4. p. 828
Cælum
quippe, ac

terra, & mare, omnisque creatura quæ videri & intelligi potest, ad hanc præcipue disposita est humani generis utilitatem, ut natura rationalis de contemplatione tot specierum, de experimentis tot bonorum, de perceptione tot munerum, ad cognitionem & dilectionem sui inbueretur Autoris, impleret omnia Spiritu Dei, in quo vivimus, movemur & sumus.

cast of so many blessings be drawne to the love and service of his and their Maker. And a little after he saith, in the same chapter, ⁹ Look of what use the Law and Propheets were to the Israelites, of the same use were the gifts of Creation and Providence to the Gentiles. God never intended to deale with the Gentiles as the foul-mouthed Manichees said he dealt with the Jewes, to feed and fat them up with outward and more common blessings, as so many hogs and swine with husks and akorns, but to draw them up by these to an expectation of better things and a carefull endeavour to please God, that so they might obtaine them. The end of all creatures and of all created gifts bestowed upon man is subordinate to the end of man. Mans end is to glorifie God vpon earth, and enjoy perpetuall society with him in heaven, and the end of those gifts is to direct and encourage man to achieve that high and excellent end to which his Creatour had appointed him.

9 Ibid. Quod ergo in Israel per constitutionem legis & prophetica eloquia gereretur, hoc in universis nationibus totius creaturæ testimonia & bonitatis Dei miracula semper egerunt.

Now for the gifts of grace, they likewise are given to all them that enjoy them for the same use and end too.

For I. First, Christ came into the world, not that he might be a rock of offence at which the greater part of men should stumble and fall, but to shed his blood, and by that blood to purchase salvation for all mankind, not onely for those who are saved, but for those also who through their wilfull unbelief and impenitencie are not saved; as we may see Iohn 3. 17 God sent his Sonne (saith the Sonne) into the world, not to condemne the world, but that the world through him might be saved. In which words the end of his coming is set down 1. Negatively, not to condemne the world; 2. Affirmatively, but that the world through him might be saved: and therefore very fully. The like speech we have Iohn 12. 47. I came not to judge the world, but to save it. These negations joyned with affirmations shew that the salvation of all men was the onely end of Christs coming, the end exclusively: no other end was properly intended by it but this. The Sonne of man came to seeke and to save what was lost, Luke 19. 10. Therefore he came to save every man; for every man was lost. And Acts 3. 26 To you (saith S. Peter) hath God sent his Sonne Iesus; to blesse you, in turning every one of you from your iniquities; every one of you, you that reject him as well as you that receive him. The end then of Christs coming into the world was the Salvation of all and every man therein.

II. The ministry of the Word and Sacraments is given also and appointed for the same end, & is in its owne proper nature and use an instrument of conveying the Spirit of regeneration

Suffrag. Bris.
pag. 30. 31.
art. 2. Thef. 5.

1 Prosper. ad
cap. Gall.
resp. ad obi. 4.
Non omnes
vocari ad
gratiam eos,
quibus om-
nibus evan-
gelium prae-
dicatur, non
recte dicitur,
etiam si fiat
qui evangelio
non obedi-
unt.

neration to those that live under it, and to all those. Better proofes for this I cannot have then those which our reverend Divines (B) at Dort gathered to my hand. Esay 59. 21. *This is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seeds, nor seeds feede for ever.* HINC PATET (say they) From these words it appeareth, that the Word and the Spirit are joyned in the ministry of the Word with an inseparable band, by the promise of God. Hence it is that the Ministers of the new Testament are called Ministers not of the letter but of the Spirit; not of the letter that killeth, but of the Spirit that giveth life, 2 Cor. 3. 6. And the ministry of the Gospel is called *δικονία τοῦ πνεύματος*, the ministry of the Spirit, in the same place, vers. 8. Hence also is the Gospel called *χάρις σωτηρίας* Grace bringing salvation, Tit. 2. 11. and *λόγος καταλλαγῆς*, the word of reconciliation, 2 Cor. 5. 19. To these let me adde, 1 Pet. 1. 23. where the word is called *the seed of the new birth*; and 2 Cor. 5. 20. where Ministers are called *embassadors for Christ to beseech men to be reconciled to God.* They are so called, to shew that the word preached is by Gods appointment an instrument to make men new creatures, and that the proper matter of ministers errands is reconciliation with God, and the naturall fruit of it is in Gods intent not the obduration and destruction but the conversion and salvation of men. The same Authours out of Iohn 15. 22. *IF I HAD NOT COME AND SPOKEN TO THEM, THEY SHOULD NOT HAVE HAD SINNE*, do say it is evident, that Christ in his preaching did administer so much inward grace as was sufficient (C) to convince those that rejected the Gospel of positive unbelieve, and render them obnoxious to just punishment; and by good consequence (say I) so much as sufficed by their good husbandry to have converted and saved them: for that grace leaveth none without excuse which is not sufficient to convert them. I will conclude what they say of this gracious intention of God in the ministry of the word with that speech of Prosper cited by them in the same place; *They that say that all those to whom the Gospel is preached (even those that obey not the Gospel) are not called to grace, they say an untruth.* God looked for Grapes, saith the text, Esay 5. 2. What doth this imply, but that it was Gods principall aime in the husbandry which he bestowed upon the Church of Israel, that it should bring forth good fruit, though in the event it did not? How oft would I have gathered

gathered you, saith Christ to Jerusalem, Matth. 23. 37. *These things, saith he, have I spoken to you, that ye might be saved: But ye will not come to me, that ye might have life,* Iohn 5. 34. 40. in those words intimating no lesse then this, That it was his full intent by his preaching to gather and to save those very particular men that in the end were not gathered nor saved through the contempt or neglect of Christs ministry.

Touching the (D) Sacraments, this is also the use and end for which they were ordained: as wee may see, Luke 7. 30. where we have these words, *But the Scribes and Pharisees and expounders of the Law despised the counsel of God against themselves, and were not baptized of John.* In which words thus much is evidently included, That it was Gods counsel and purpose in Iohns baptism to bring them to Christ, and in him to heaven. So much also is said of his baptism, Mark. 1. 4. *Iohn did baptize in the Wildernesse, and preach the baptism of repentance and remission of sinnes.* If this were the end of Iohns, much more is it the end of Christ baptism; it being more excellent then Iohns was, not in substance, but in the fulnesse of grace administered and dispensed by it. *All that have been baptized into Christ (saith the Apostle) have beene baptized into his death,* Rom. 6. 3. *All yee that have beene baptized into Christ, have put on Christ,* Gal. 3. 27. The very phrases there used shew that Baptisme is in its originall intention an instrument of uniting men to Christ, and giving them communion with him in the benefits of his death. *Except a man be borne againe of water, saith our Saviour, and of the Spirit he cannot,* &c. Iohn 3. 5. In which words are these two things: 1. The necessitie of regeneration, *Except a man be borne againe.* 2. The working cause of it: Efficient, the Spirit; Instrumentall, the Sacrament of Baptisme, there called *Water* from the outward matter of it. Baptisme therefore is appointed to be a means of regeneration to all those that are baptized; and doth effect it in all who do not put an obstacle in the way to hinder it. So much doth the Apostle ascribe to Baptisme, Eph. 5. 26. and for this cause doth signifie it with this title, *The laver of regeneration,* Tit. 3. 5. I will shut up this with Acts 2. 38. where Peter saith, *Repent, and be baptized every one of you for the remission of sins,* plainly implying, that therefore is Baptisme ordained to be received, that those who doe receive it might have their sinnes remitted.

This is also Gods intent in the Lords Supper. *This is my body, saith Christ, and this is my blood,* Matth. 26. 26, 27. in those words teaching us, That in that Sacrament there is an exhibition

exhibition of Christ and his benefits intended on Gods part, and received of those by whom no obstacle is interposed: and therefore doth the Apostle call it in expresse words, 1 Cor. 10. 16. *The communion of the body and blood of Christ.*

For this end also is the Patience (E.) of God (another singular dignation of God) exercised among men: as wee may see Rom. 2. 4. *Despise thou the riches of his goodnesse and forbearance, not knowing that the bountifullnesse of God leadeth thee to repentance? but thou after thy hardnesse of heart thou cannot repent, bearest up wrath to thy selfe, &c.* In these words may be noted for our purpose 1. Gods intent in forbearing sinners, which is the leading of them to repentance, and so on to salvation: for repentance is *per se ordinata ad salutem*, by him ordained to salvation, as a meanes to the end. 2. The persons to whom God intendeth this good by his forbearance: And they are such as *despise the riches of his goodnesse*, and have *hard and impenitent hearts*. 3. The issue and event of this their contempt of Gods patience, and that is a *treasuring up of wrath unto themselves against the day of wrath*. Out of all which layed together ariseth thus much, That God by sparing wicked men who have hard and impenitent hearts, intendeth their everlasting good, though they by the abuse of his patience and refusall to repent doe treasure up unto themselves wrath and misery everlasting. The like to this is delivered in 2 Pet. 3. 9. *God is not slack, saith Peter, (as some men count slacknesse) but patient toward us? that is, us men. And why patient toward us? because he would have none to perish.* The end therefore of Gods patience is mans Salvation and Repentance.

In the last place those other gifts of God, by which mens understandings are enlightened and their soules beautified, namely Knowledge, Faith, Repentance, Fortitude, Liberalitie, Temperance, Humility and Chastity, and such like, are bestowed upon all that have them (among whom are many who prove reprobates in the end) that by the exercise of them and continuance in them they might come to eternall life.

That reprobates are adorned with many of these graces, appeareth by sundry scriptures, especially Heb. 6. 4 where the Apostle saith, *That it is impossible for them that have been enlightened, tasted the heavenly gift, beene made partakers of the holy Ghost, tasted the good word of God and the powers of the world to come; if they fall away, to be renewed by repentance.* The graces which the Apostle here speaketh of, are not ordina-

ry and common, but speciall and excellent graces, Illumination, Faith, a Relish of Gods word, and a Taste of heavens; and the persons spoken of are apostates, such as are under a possibility of falling away for ever (for upon a danger not possible cannot be built a solid exhortation) & consequently reprobates; and the thing intimated, is that upon apostates & reprobates are these excellent gifts many times bestowed. The like speech we have Heb. 10. 26. *For if we purpose willingly after we have received the knowledge of the truth, there remaineth no more sacrifice for sinne, &c.* From whence we may collect, That men who sinne willingly and unpardonably, may receive the knowledge of the truth, yea and be sanctified by the blood of the Testament and the Spirit of grace, vers. 19. In the 2 Pet. 2. 20 *They may, saith Peter, escape the filthinesse of the World; that is, bee washed from their former sinnes by repentance: The unclean spirit may go out of them, Matth. 12. 43. They may receive the Word with joy, Matth. 13. 10. And many more excellent graces they may have besides.* Now all these vertues and graces are not therefore given them that they (F) might abuse them, and so purchase to themselves the greater damnation; or that they might do good to others with them, but none to themselves: but rather that (as by the former gifts of nature, so) by these of grace they may obtain salvation. For if God aim at this in those gifts that are farther off, much more in these which make those that have them (like the young man in the Gospell) *not farre from the Kingdome of heaven.* My proof for this I borrow of our Divines (G) at the Synod, who in their Suffrage have these two positions: 1. *There are certain internall works preparing a man for justification, which by the power of the word and Spirit are wrought in the hearts of men not yet justified such as are the knowledge of Gods will, a sense of sinne, Fear of punishment, &c.* that is their first. 2. Their second position is this, *Those whom God by his word and Spirit affecteth after this manner, those be truly and seriously calleth and inviteth to conversion.* Out of these two theses thus much ariseth, that God worketh in the knowledge of his will, the sense of sinne, feare of hell, hope of pardon, and consequently many other excellent graces in the hearts of men, that by these they may bee converted, and so eternally saved.

titia voluntatis Divinz, sensus peccati, timor pœnz, cogitatio de liberatione, spes aliqua veniæ. Quos Deus, mediante verbo, per spiritum suum in hunc modum afficit, eos ad fidem conversionemque, verè & serio vocat & invitat.

Wee

We see by these things what end God aimeth at in his gifts of men.

But there are some Scriptures that seem to say the contrary; namely, Rom. 1. 10. where God is said to reveal himself to the Gentiles by the creatures, *eis τὸ εἶναι ἀναπολογητὸς*, that they might be without excuse, and Luke 2. 34. Simeon saith of Christ, that he is appointed for the falling and rising againe of many in Israel, and 1 Cor. 1. 23 I preach Christ, saith S. Paul, to the Jewes a stumbling-block, and 2 Cor. 2. 16. We are the savour of death to death, &c. By these places it seemeth that God giveth these things to some to make them stumble and that they might be left without excuse. What shall we say therefore to these places?

Of all these places in generall I may say this, That they are to be understood of the end which is many times effected by these gifts of God, and not of the end which is primarily intended in them; and they shew what Christ, the word preached, and the gifts of nature and grace are occasionally to some men through their voluntary rebellion against God and his ordinances, and not what they are intentionally in Gods first thoughts and resolutions: He intendeth them for their good, though many times they receive them to their hurt. It is with Gods ordinances and gifts (and that very often too) as it is sometimes with physick; It is given (H) by the Physician for the patients good, but many times through the distemper of his body it doth him hurt: And as it is with the sunne; God intendeth by the shining of it the enlightening and clearing of men and other creatures in this inferiour world; and yet some men are hurt by the light of it, others are scorched by the heat of it accidentally, by reason of the climates wherein they live, or the ill-affectednesse of their eyes and bodies. So the blessings of God, which out of his abundant goodnesse are bestowed on men for their eternall good, through their ill frame and temper of heart doe effect their hurt: partly because lighting on naughty hearts, they lose their edge; for *quicquid recipitur, recipitur ad modum recipientis*; and partly because of the severity of God, who as he hath an antecedent and gracious will to doe men good, so hee hath a consequent and judiciary will of giving up obstinate men to their own hearts lusts, and of permitting them to dash against Christ and other meanes of eternall life, and so to fall into endless miserie and mischief, as we may see Psal. 81. 11, 12. and Rev. 22. 11. Which made Prosper say, "They that have despised Gods inviting will, shall feelee his revenging will."

Now

n^o Pros. Resp.
ad obie. 16.
V. n. c. 1. Qui
volunt tem
Dei: eve-
runt, invien-
tem, volunta-
tem Dei sen-
tient vin-
dicantem.

Now if this be the meaning of these Scriptures, then doe they not thwart that which hath beene said of Gods gracious intent of promoting the eternall good of men by his blessings bestowed upon them. For *argumentum ab eventu ad intentionem Dei non valet*: because no sinfull event is properly under Gods decree, but his prescience onely, or at most under a permissive decree; and many things happen in the world which are beside the antecedent and principall purpose of God: not because there is any want of power in God, but because his will is oftentimes conditionall, and therefore not effected because the condition is not performed.

But by the opinion of absolute Reprobation the gifts both of Nature and Grace have another (I) end: Either God doth not mean them to those that perish, although they do enjoy them, because they are mingled in the world with the Elect, to whom onely they are directed; or if he doe, he meaneth they shall have them, and bee lifted up by them above the common rank of men, *ut lapsu graviore ruant*, that their fall may be the greater. And so much is said by the chiefe defenders of it. * God sendeth his word to reprobates, saith Cal-
vine, that they might be made more deafe; he setteth up a light
before them, to make them the blinder; he giveth them a remedy,
that they might not be healed. And y^e It should not seeme absurd
unto us saith Beza, that God should offer his grace in the word
and Sacrament to some reprobates in the Church, not to this end
that they might be saved by it, but that they might be lesse ex-
cusable then others, and obnoxious to the sorer punishment.
Speeches like to these hath Maccovius in his Disputations,
* Christ, saith he, knocketh at the hearts of reprobates, who
he knoweth neither can nor will open unto him; not that he may
enter in, but partly that he may upbraid them for their impeniten-
cie, and partly that he may increase their damnation. And im-
mediatly after to a place in John, 15. 22. he giveth this exposi-
tion, b Therefore did God speak to them, that by the contempt and
hatred of his Sonne they might procure the greater damnation.
In another place likewise of his Disputations he speaketh the

x Calv. In 3^o.
l. 3. c. 24. n. 13.
Ecce, vocem
ad eos diri-
git, sed ut
magis obsur-
descant, lu-
cem accen-
dit, sed ut
reddantur
ceciore, do-
ctrinam
profert, sed
quā magis
obitupe-
scant, re-
medium
adhibet, sed
nō sanentur.
y Beza, l. re-
lud. in c. 9. ad
Rom. p. 434.
Absurdum

videre non debet. Deum reprobis quibusdam, qui in Ecclesia Dei versantur, gratiam suam in verbo suo sive etiam per sacramenta sua offerre, non cum in finem ut per eam seruentur, sed contra, ut minus habeant excusationis quam reliqui, & tandem gravius puniantur. a Macc disp. 14. pag. 11, 12. Pulsat Christus ad ostium reprobatorum, quos novit nec posse nec velle aperire, non ut intret, sed partim ut exprobrat illis impotenti-
tiam suā ipsorum culpā contractam; partim ut condemnationem in illis augeat &c.
b Nimirum ideo loquitur est illis, ut ex contemptu oclorum Filii vulgariis gravior con-
demnatio esset.

T

same

Dis. 2. p. 3. same thing four or five times over very positively; God doth
 Den. repro- propound his word to reprobates for no other end then that they
 bis verbum might be left without excuse; If the Gospel be considered in
 suum propo- respect of Gods intention, the proper end of it, and not the acci-
 nit, non alio dentall. in reference to Reprobates is their inexcusablenesse.
 sine quam ut And very consequently do these writers speak to their main
 inexcusabiles conclusion. For how can God intend the means or gifts of
 reddantur. grace for the salvation of them whom he hath by his abso-
 de. 16 Si E- lute eternall decree rejected utterly from grace and glory?

vangelium
 consideres
 ratione in-
 tentiois

Dei, finem
 eius esse per
 se & non per
 accidens in-
 excusabilita-
 tem ratione
 reprobatorum.

More particularly (K) by this Doctrine.
 I. Christ came not into the world to procure the salvation
 of them that perish, because they were inevitably ordained
 to perish.

II. The word of grace is not sent to them; or if it be, it
 is sent that they might slight it or contemne it, and so in-
 crease their damnation by contemning of it. Which being so,
 these inconveniences will arise; 1. That God is a (L) mere
 deluder of miserable men, whom hee calleth to salvation in
 the name of his Sonne by the preaching of the word. For
 what else can he be that fairly pretendeth their good whom
 he fully intendeth to ruine? 2. That Ministers (M) are but
 false witnesses; because in their ministerie they offer salvari-
 on conditionally to many whose damnation is determined
 absolutely. 3. The Ministerie of the word cannot leave
 men without excuse. For Reprobates may have this just (N)
 plea; Lord, dost thou punish us for not believing in the Sonne,
 when thou didst call us to believe by the preaching of thy word?
 Why? thou didst decree to leave us (wofull men) in Adams sinne,
 to give us neither power to believe, nor a Christ to believe in.

e Neq; enim
 ea fingi po-
 test homines
 reddere in-
 excusabiles
 per verbum
 & Spiritum

vocatio. q. 15
 eo tantum
 sine exhi-
 tur ut reddat
 inexcusabi-
 les. Suffrag

Erit de. 3. &
 4. ut de An-
 tecedens ad
 Convers. thes

How canst thou justly charge us with sinne or increase our pu-
 nishment for not believing in him whom thou didst resolve be-
 fore the world was that we should never believe in? Certainly
 that Ministerie giveth men a fair excuse that is given for no
 other end then to leave them without excuse.

III The Sacraments (O) also (by this opinion) do sig-
 nifie nothing, seal-up nothing, conferre nothing to such as
 are not saved; but are mere blanks and emptie ordinances at
 the best unto them, not through the fault of the men, but by
 the primarie and absolute will of God.

IV. Lastly, Gods other gifts (P) which hee bestoweth
 upon men, of what nature soever they be, are to the most that
 receive them in Gods absolute intention, 1. Unprofitable,
 such as shall never do them good in reference to their eternall
 condition; 2. Dangerous and hurtfull, given them not out of
 love

love but extreme hatred; not that they might use them well,
 and be blessed in so doing, but that they might use them ill,
 and by ill using of them procure to themselves the greater
 damnation. God lifteth them up (as the devil did Christ) to
 the pinnacle of the temple, that so they might fall; and load-
 eth them with knowledge and other goodly endowments,
 that with the weight of them he might sink them down to
 hell. And so by good consequence, Gods choicest gifts are
 intended and used as snares to intrap mens Souls. Men that
 have them have little cause to be proud of them; for they are
 the more unhappy because they have them, or small reason to
 be thankfull for them, or to love the giver of them, but to
 hate him rather; because they are but giftlesse gifts, of the
 same nature with a griping usurers bountie, Iacobs courtesie,
 Sauls marrying of Michol to David, or a bait for a poore fish
 which shee swalloweth with a hook to boot:

*Munera magna quidem misit, sed misit in hamo:
 Num piscatorem piscis amare potest?*

Answer.

*Whether the decree of absolute Reprobation bee
 contrary unto the use and end of Gods
 gifts bestowed upon men.*

In the following discourse concerning the end and
 use of Gods gifts these generall points are to bee
 premised:

1. First, that if we speak exactly and properly,
Nihil aliud à Deo est finis Dei; sed ipsemet est finis ^{a Aquin.}
respectu omnium quæ ab eo fiunt. It is therefore a ^{part. 1. quæ}
^{19. art. 1.} false imagination to think that the Divine will is
 moved by any thing but by it self. And as God him-
 self is the end *cujuslibet volitionis Divinae*, so is
 hee likewise *cujuslibet operationis Divinae*. Prov.
 16. 4. *The Lord hath made all things for his owne
 sake, yea the wicked for the day of evil.*

2. Secondly, it is to bee noted, that albeit
 Gods eternall volitions or decrees depend not
 upon any temporall object or causes as the prime

motives thereunto; yet God by his eternall absolute decree may and doth ordaine that this event in the temporall execution shall not follow but upon that going before: as, that the benefit of eternall life, in the actuall introduction unto the heavenly kingdome, shall depend upon the acts of repenting, believing and persevering; and that the punishment of eternall death, in the actuall abjection of men into hell, shall depend upon their own finall impenitency and sin-guiltinesse. This is not to make the eternall decrees of Election and Reprobation dependent upon the foreseen contingent acts of mans free-will, as the Remonstrants doe; but to make temporall events, acts, or things, one to depend conditionally upon another for their being or not-being in time, which we willingly acknowledge.

3. Thirdly, It is to be observed, That when we say this or that is the end of such an action of God or of such a gift of God, we must not conceive that it was the end which caused the Divine volition, but it is the end whereunto men should use such gifts, and the benefit which they ought to make of such temporall gracious actions vouchsafed unto them. So that when we say, God giveth or doth such a thing to such an end, the meaning is, The things considered in their own nature, as they come from God, have a fitnessse or aptnesse to produce such an end: And thus God is said in his gifts or actions to intend an end two wayes: The one is in the order of common Providence, where the means have a naturall fitnessse to produce some good end, though abused by men they oftentimes produce the quite contrary, God fore-knowing it and decreeing to permit it so to be. The other is the order of speciall Predestination, where such gifts or actions of God have not onely a fitnessse in their
owne

owne nature to produce such good effects or ends, but they have from the absolute will of God an efficacy actually and infallibly producing those intended ends. Of this intention only that rule must be understood *b Quicquid Deus simpliciter vult, fit*; *b Aqu in. 1 part. qu. 10. art. 6.* and that of *Cajetane*; *c Nullus ordo deficiens à proprio intento cadit sub predestinatione.* *c In im. qu. 23. art. 6.*

4. Lastly, no decree of God can truly be said to crosse the good end whereunto his gifts ought to be used, unlesse it can be proved that by such a decree the abuse of them is inforced or at least caused in wicked men. As for example; The honour and exaltation of *Pharaoh* unto a kingdome was a gift or a good means fitting him to the administration of justice; yet hee abused it unto oppression: The plagues inflicted upon his countrey were fit means to have humbled him, and to have made him yeeld unto Gods command; yet he turned them to greater pride and obstinacy: Yet because no decree of God caused the obstinate wickednesse of *Pharaohs* heart, the decree of permitting him to abuse such gifts unto his owne destruction was not contrary unto the use or end whereunto those gifts and actions of God had a fitting ordination in their owne nature. These things premised wee come unto our particular answers.

What he saith concerning the gifts of Nature or Grace, namely, That they are given for the good of those upon whom they are bestowed, wee willingly yield. And therefore wee let the 363 and, 364. pages passe without contradiction. Onely let this be remembred, That the intent, which is measured by the nature of the means, for the event is often frustrated by the default of mans will, and yet Gods simple and absolute will never frustrated. Nay, it was Gods absolute will to permit some
men

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men to faile in reaping that good which by such meanes was intended unto them. Neither doth this inferre any contrariety or crossing betwixt Gods Decrees and his Gifts or Graces. We doe not therefore deny that mans salvation is the end of those meanes, gifts and graces which God offereth unto any man *in ordine ad suam salutem*: But wee affirme that this may stand with an eternall absolute decree of not-preparing for some men any such effectuell grace as God knoweth would easily convert and save them, and with an absolute decree of permitting them by their owne voluntary rebellion to incurre eternall damnation. And this is the absolute decree of Reprobation, which is not contrary to the end of Gods gifts: because to permit men to abuse them, doth neither alter the nature of the gift nor the ordination which it hath in it selfe to produce such an end, nor cause the sinner to turne those good meanes to his owne perdition.

Our Divines at Dort did truly teach, That the word, and the illuminations and motions of Gods Spirit, are ordained by God for the producing of repentance and faith in mens hearts, and for the saving of their soules. And they further taught, That where such spirituall and supernaturall means faile to produce those ends, no positive, actuall, proper or true cause can bee alledged besides their owne defective and rebellious will.

The saying of *Prosper* is unadvisedly brought-in by this Authour. For every man knoweth that *Prosper*, as well as his Master *S. Augustine*, held absolute Predestination and Preterition or negative Reprobation; and therefore in his opinion the absolute decree of Reprobation is not contrary unto any ends which God hath in bestowing the meanes of grace and salvation upon those which abuse them

them: For it is impossible that God should crosse himselfe in his decrees, gifts, or actions. Againe, *Prosper*, in affirming a *gracious vocation* to be afforded unto all those who have beene enlightned by the *preaching of the Gospel*, doth imply, that where the Gospel was never preached nor Christ known, there is no such vocation unto saving grace. How this will agree with *Arminius* his new-moulded Predestination and Reprobation, who in his third decree bringeth-in God decreeing *media ad resipiscendum & fidem necessaria sufficienter & efficaciter administrare*, it will passe this Authors cuming to tell us. *Prosper* propoundeth a question which had beene here more fit for this Author to have mused upon, namely, *Cur hic donum sine quo nemo salvus est, ab eo qui omnes salvare vult, non omnibus conferatur.* d Dec. Sent. pag. 47. e De voc. l. 1. c. 1.

As for that *sufficiencie of grace* which our Divines at Dort granted to accompany the preaching of the Gospel, it doth little advantage the Remonstrants, who undertake to prove a sufficient administration of saving grace where the sound of the Gospel and the name of Christ was never heard of. And they acknowledge no decree of Reprobation where such an administration hath not gone before. This is more then the Divines at Dort or the Iesuites at Rome dare avouch. But let us grant, that sufficient meanes to produce faith, and repentance and salvation were administred to every singular person in the world, yet the absolute decrees of Election and Non-election may stand firme and good: For he is absolutely predestinated to whom God administred grace with a mercifull intent of making it effectuell unto salvation: and hee is absolutely not-predestinated or rejected, to whom God

§ Prosp. De
vocat l. 1.
c. 6.

God in time administred grace with an absolute purpose of leaving the good successe to the good husbandry of his own free-will, which is in nothing more carelesse or prodigall then in mis-spending, wasting and quenching Gods grace. *Ita humana natura in primi hominis praevaricatione vitata, etiam inter beneficia, inter praecepta, & inter auxilia Dei, semper in deteriore est proclivior voluntatem, cui committi non est aliud quam dimitti.* So that if in the establishing of the eternall decrees of Election and Reprobation God had beene a Foreseer only or a looker-on how every man committed to the freedom of his owne will would behave himselfe in the using of grace sufficiently administred, the whole world (if *Prosp.* tell us true) had beene under the decree of Reprobation.

That is said to be Gods aim in bestowing means of grace upon any man, which the nature of the grace should lead a man unto, though God in giving that grace had not a simple and absolute will to make it effectually unto the salvation of the Receiver; nay, though God had an absolute will of permitting the receiver to abuse it finally to his owne damnation. Where Gods will is thus affected, there administration of grace may and doth stand with eternall Reprobation.

D

Touching the *Sacrament of Baptisme*, or any other benefits which God affordeth unto men not-elect; the end intended, is the good effect whereunto they were ordained. But with this end of the thing it selfe may stand an absolute decree of God, of leaving any man to abuse them unto a contrary end: And in this consisteth that absolute decree of Reprobation which wee defend.

I wonder this Authour should make Baptisme a necessary means unto regeneration, and so consequently unto

unto the attainment of salvation; since millions of children, capable of no other known and revealed means of salvation or regeneration, have not this means by Divine providence administred unto them, or so prepared for them that by any humane care or industry it is applicable unto them. For from this must needs follow an absolute Reprobation of such children, and not a conditionate, grounded upon their fore-seen bad acts. As for those who by Gods goodnesse are ingrafted into some visible Church, we concur with him, that Baptisme is appointed to be a means of regeneration; and that it is so indeed where no *obstacle* is found in the person baptized.

For the *Lords Supper* wee say the same. And if he instance in a thousand other particulars, our answer will be, That Gods revealed ordination or intention that we should use such means unto such a good end, may stand with an absolute eternall unrevealed will of God, To withhold from some men that more speciall grace which would *de facto* make them use Gods grace unto that good end whereunto it is ordained, and hinder them from abusing it to their destruction.

Let the Remonstrants grant us an absolute decree preparing from all eternity effectually grace, and in time mercifully working the conversion and salvation of *Peter* and *Paul*, and we desire no other absolute decree of Predestination. And let them grant us in God an eternall will or decree of not-preparing effectually saving grace for *Cain* and *Indas*, and of not-working by his speciall mercy their conversion, but permitting them to continue in their obduration, and we urge no other absolute Reprobation. How they can deny this I know not, unlessse they will deny that of the Apostle *§ Cujus* *§ Rom. 9.*
vult

Vide Pe-
not pag.
414.
disp. 38.
sect. 4.
h Antisyn.
pag. 9. 10.
11, 12, 13.
usq; ad 21.

i Pag. 12.

k Pag. 13.

Vide eun-

dem in iur.

20. qu. 111.

pag. 486.

vult miseretur, & quem vult indurat. Which indu-
ration is by some of our adversaries referred to
this decree of Reprobation which we avouch, and
was usually so applyed by *S. Augustine. Vide Ruiz.*
De Pred. & Repr. disp. 2. sect. 2. num. 3. p. 19. where
hee hath these words, *Non esset libera predestinatio,*
si non esset libera negatio predestinationis. Porro nega-
tio predestinationis esset ipsa reprobatio negativa. And
Malderus h ingenuously acknowledgeth these
two eternall absolute decrees, the one of preparing
saving grace for the predestinate, and of making it
infallibly effectuell unto their salvation; the other
of preparing for the non-elect such helps of grace
onely as God eternally foresaw would never bring
them unto salvation, albeit their damnation was not
intended by God, but onely with respect unto
their foregoing sins. And for these eternall distinct
decrees of Election and Non-election or negative
Reprobation, he foundeth them not upon any diffe-
rent fore-seene acts of men, but subscribeth to
Prosper, Cessat opus, cessat meritum, nihil editur im-
par; and doth in these few words quite contradict
the Remonstrants Election, *i Homines non ideo quia*
perseverantes sunt, sunt electi; sed quia electi sunt,
perseverant. *k Aliter Deus in hac vita agit cum ele-*
ctis, aliter cum reprobis. Reprobis offert quidem suam
gratiam, sed efficaciter non facit ut acceptent oblatam.
Quod autem eam sibi oblatam acceptet electus, fructus
electionis est. Permittit reprobos cadere, & in suo lap-
su in finem usque manere jacentes, &c. I might adde
the ancient Schoole-men, who acknowledge the
eternall distinct decrees of Election and Reproba-
tion without founding them upon the contrary
fore-seene acts of men, as this Author with the Re-
monstrants doe. All the fore-named Authors, with
many more which might be cited, acknowledge an ordi-

ordination of such meanes and graces as are affor-
ded to the Reprobate unto the ends by this Author
urged; and yet withall they acknowledge an eter-
nall absolute will in God of permitting them to a-
buse them to their owne destruction. In their judge-
ment therefore such an absolute eternall decree is
not contrary unto the end of Gods gifts bestowed
upon persons not-elect. *Lessius*, a stiffe defender
of Predestination, and Reprobation founded upon
prescience of mens finall perseverance or finall im-
penitencie, when he is pressed with the argument
taken from that speciall vocation of the Predesti-
nate, which is termed *vocatio secundum propositum*,
he is forced to confesse, *i* that others *dicuntur vo-*
cati non secundum propositum, quia non est tale propo-
situm in Deo ad cuius impletionem illa vocatio refera-
tur. Huic tamen non repugnat, quin sit in Deo since-
rum propositum & desiderium salutis eorum conditio-
natum, si gratia cooperari velint.

i Opusc. De
Pred. &
Repr. pag.
573.

I marvell how it should be contrary unto the end
of Gods graces or gifts, when we say, According to
his eternall decree hee calleth the Predestinate or
Elect with an absolute purpose to make the meanes
of grace effectuell to their salvation; and he calleth
the Reprobate, *non secundum tale propositum*, but
only under a conditionate decree, *Si gratia cooperari*
velint, which from all eternity he fore-knew they
would never doe: I say, it is a marvell, how the
same thing avouched by us should be contrary to the
use and end of Gods graces bestowed upon such men,
and affirmed by themselves, no such inconvenience
shoulde follow upon it. *Malina* himselfe, when hee
commeth to the point, granteth in God such eter-
nall distinct decrees of preparing effectuell grace
for some and not-preparing for others, as in-
ferre absolute Predestination and Reprobation in
that

De Conc.
pag. 368.

that sense wherein wee defend it, and contradict that conditionate Election which the Remonstrants defend, depending upon an antecedent absolute prevision of the future good and bad acts of men. His words are these; *in Punctum verò predestinationis & abyssus inscrutabilis Divini consilii in eo sunt posita, quòd cum Deus infinitas alias providendi non-prædestinatis rationes noverit, quibus pro eadem ipsorum libertate in vitam devenissent æternam, fuissentq; proinde prædestinati; itémq; infinitas alias noverit rationes providendi prædestinatis, quibus suâ libertate beatitudinem amitterent, fuissentq; reprobi: pro sua tantum libertate, & non pro qualitate usûs liberi arbitrii prævisi, nè ut conditione quidem sine qua non, cum providendi modum utrisque elegerit per quem prævididit illos in vitam æternam pro sua libertate non perventuros, &c.* If it be not contrary to the end and use of Gods gifts, out of his owne free-will to provide for some men no other grace but such as hee eternally knew would never bring them to eternall life; how doth it crosse the end of such gifts and graces as are temporally afforded to the Non-elect, that God hath made an absolute decree to permit that abuse of grace which he could have prevented, and which hee foreknew from all eternity would follow if by more speciall grace it were not prevented? *Vide Jacobi Baii Institut. lib. I. ca. 118, 119, &c. usque ad 125.*

E

The end whereunto Gods long-suffering should serve, and whereunto it is fitly ordained, is the leading of men to repentance. But there is no contradiction betwixt these two propositions, *The end of Gods admonition and patience towards Cain, was to lead him unto repentance; God had absolutely decreed, not to give unto Cain that speciall effectual grace without which God knew he would continue finally impenitent.*

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them and save them. And yet for all this they all agree that those gifts and meanes of salvation which hee is pleased to afford them, have a true and due ordination unto the bringing of such men to faith, obedience, and eternall life. They have indeed no infallible ordination to such an end; for then they were consequent fruits of Predestination: but this hindreth not, but they may have a true ordination, as all such means have which by the Divine more common providence and generall love are instituted and afforded for the good of men, howsoever by the voluntary perverseness of the wicked they are turned to their owne hurt. And therefore God may truly say to these as the Apostle did to the Galatians, *q Quis vos impediuit, non obedire veritati?* It was not Gods eternall decree of denying more abundant and effectuell grace, nor, his eternall absolute decree of permitting them voluntarily to abuse the grace bestowed upon them, from whence this contrary usage of Divine grace was necessitated or effected. That is but a cavill of the Remonstrants. Learned *Prosper* pointeth us to the true and only cause of this inverting Gods benefits contrary to their proper end; *r Que beneficia licet obduratis nihil remedii & emendationis attulerint, probant tamen aversionem eorum non Divina fuisse constitutionis sed propriae voluntatis.*

F

No grace or gift is bestowed upon any man for this very end, that he may abuse it; but many excellent graces and gifts have beene temporally bestowed upon angels and men not-elected with an eternall decree or purpose of God; Not to keepe them from abusing them, Not to keepe them from incurring eternall death by abusing them. This is that decree of Reprobation which we admit: and if this Author can rightly inferre that

q Gal. 5.7.

r De vocat. Gent. 1.2. lib. 2. cap. 13

that this is contrary to the end and use of Gods gifts, wee will subscribe to his conditionate Election and Reprobation. If hee hope to inferre this conclusion, his premisses must be, *Every absolute decree of God to permit the finall abuse of any of his good gifts or graces, is contrary to the use or end of bestowing them upon men.* But that decree of absolute negative Reprobation which we defend is an absolute decree, &c. ERGO, it is contrary, &c. The major proposition will be denied by all judicious Divines, & can never be proved by the Remonstrants. f *Tertull. Non institutio bonae rei, sed exorbitatio reprobanda est.* advers. Marc. 1.1.

That God will th the good of men in bestowing any good gifts or graces upon them, needed no prooffe at all: We have alwayes willingly granted this proposition. Yet for the true understanding thereof it must be observed, That when wee say, This is Gods will, This is Gods aime or intent, these words have not alwayes the same signification. This Author by confounding the divers meaning of these and the like words doth strangely intangle himselfe through his whole discourse. Fir therefore; any thing is said to be according to Gods will, which considered in it selfe is according to the goodnesse and purenesse of the Divine nature. This is a perpetuall and necessary volition in God, *quâ deo placet omne bonum.* And this *simplex complacentia* towards all good actions of men, or events unto men, is possible *circa creaturas omnes etiam nunquam futuras*: For there is no goodnesse imaginable, which hath not an agreement with the good will of God, which we call *amore simplici complacentia*. u *Satis constat huiusmodi complacentiam u Ruiz. disp. de versari circa poenitentiam, gratiam & gloriam possibilem iude aut cuius libet damnati.* But this is not it which wee now speake of. 2. Secondly,

V

God

God is said to *will*, *desire*, or *aim-at* that good, for the obtaining whereof hee affordeth fitting means, though withall hee willeth that it shall bee in the liberty of the creature to hinder and frustrate those means, and though hee have absolutely decreed to permit the creature to abuse them unto his owne destruction. This is that which usually is termed by Divines *voluntas antecedens*, *voluntas conditionata*, *voluntas simplicis complacentia*. And thus God is said to *aim-at* or to *will* and *desire* the conversion, justification and salvation of those who never shall bee converted, justified, or saved. Neither must wee thinke that by these men Gods omnipotent will is crossed, because his *voluntas simplicis complacentia* is not fulfilled. For the absolute will of God was, that in such persons their owne free-will might hinder the good effect of his gifts and graces, which hee was absolutely resolved to permit for some greater good. Lastly, there is a will in God which strictly and most properly is called *voluntas beneplaciti* or his *absolute will*, which is not onely a liking of the good willed unto the creature, and an ordering of fit means whereby the creature (if his owne free-will hinder not) may attaine it; but a mercifull decree of so ordering the means and the very will of the creature, that it shall infallibly and infrustrately obtain the good end whereunto such means were accommodated. And of this will Ruiz truly affirmeth, * *Sola haec voluntas absoluta simpliciter amplectitur obiectū, & ideo sola simpliciter & absolute meretur nomē voluntatis beneplaciti*. We grant therefore, that in the second acception of the word *will* God truly willeth, liketh, desireth the repentance, faith, perseverance, & salvation of all to whom the Gospel is preached,

Disp. 18.
S. 4. p. 185.

and

and Christ offered. But in the last and most proper acception, God willeth the perseverance and salvation onely of his Elect, in whom he never ceaseth working till the happy effect be produced.

Our Divines at Dort granted a true and serious will in God according to the second acception of the word *will*, but not according to the last. Which will *simplicis complacentia* may stand with absolute Reprobation.

If this Authour can bee content to acknowledge that for a true, serious and no delusorie will, which affordeth the creature means of repenting, believing and being saved, though under an eternall absolute decree of permitting the finall dis-obedience and perdition of the creature, we will free him from the trouble of answering the places of Scripture, & with him embrace the interpretation of Damascene, who telleth us, that albeit the Scriptures doe in such places seem to make Gods benefits causes of mans sinne and ruine, yet they must bee understood *De orthod. fide, lib. 4. cap. 20. H.*

A Physician doth give his patient physick with an absolute will to cure, so farre as his skill and abilitie will stretch: But God doth not alwayes give the means of salvation unto all men out of his absolute will: for then all should bee cured and saved. * *Omnia quaecunque voluit Deus fecit in caelo & in terra.* Fulgentius giveth the reason; * *Quia cui semper subest cum volet posse, non aliud est in illo velle quam posse.* Mon. c. 12.

The will of God inviting or moving men to perform such good acts as tend to their salvation, is Gods true and serious will, though he have not decreed by such means to produce their salvation: This will is often despised by men to their owne damnation. But there is a will not onely ordaining

V 2

means 115, 116,

Vide Baill
Institut. lib.
1. cap. 104,
c. 105, 106,

means to the end, but of causing men to use the means unto the consecution of the end. And thus by giving them speciall grace God willett the kingdome of glory onely unto the Elect. The former will is not to be baffled with the name of dissimulation, because this latter is only it which bringeth men unto glorification. And we further adde, That the Reprobates in resisting the former will, which is *vera voluntas simplicis complacentia*, doe alwayes fulfill the latter, which is Gods absolute will of permitting this resistance, and of gathering out of it a greater illustration of his owne glory.

The blessings and means which God out of his goodnesse afforded to the angels, to Adam, and which hee continually affordeth unto wicked men, by the ill frame of their hearts may be and have beene turned to their owne hurt; and yet wee cannot but acknowledge in them an antecedent and gracious will to doe them good. But we doe acknowledge, over and above this will of complacencie, an absolute will of efficiencie, by which God hath mercifully decreed to worke in some persons the will and the deed, and by the means of grace *de facto* to bring them unto glory. These two different manners of willing and working the salvation of men, do demonstrate an absolute will in God of Saving some, which wee call the absolute decree of their Election; and an absolute will of Permitting others to draw upon themselves damnation by voluntary abusing the means of grace, which we call absolute Reprobation. Chrysostome (who is no depressour of mans free-will) was not ignorant of this absolute will of God, turning and bending mans which

^a Plura vi-
e h. m. 2.
in Psal. 136.
c Ench. cap.
97.

way hee pleaseth: *Si Deus voluerit, nullus impediet.* ^b And of this will S. Augustine speaketh, *c In caelo & in terra non quadam voluit & fecit, quadam vero*

verò voluit & non fecit, sed omnia quaecumq; voluit fecit. And S. Hierome, speaking of the Samaritanes, saith, *d Si voluisset, ex indevotis devotos fecisset.* And that prayer of Basil is famous, *e Malos, quæ sumus, bonos facito; bonos in bonitate conserva.* *f Omnia enim potes: quem enim volueris, salvas: & non est qui resistat tibi.* Since therefore the Scriptures, and the Fathers, and all orthodox Divines, who confesse that to be a true will which by affording ordinary means aimeth at the *f Sanctification* and *g Salvation* of all men, doe notwithstanding intimate unto us an absolute will eternally predestinating, and in time infallibly working the salvation only of some men; it is but a weake kind of reasoning, from the affirmation of the one to conclude a negation of the other.

The doctrine of absolute Election and Reprobation inferreth, That God had not an absolute will by those meanes of grace which he bestowed upon the non-elect angels or men to bring them unto glory; and that hee had an absolute will to permit themselves to abuse them, to the procuring of their owne eternall misery: And yet hee that should say, that God by giving the non-elect angels such excellent indowments, or by giving Caine and Iudas such fatherly admonitions, did in those meanes aim at their destruction; speaketh both ignorantly and profanely. For the aime of God, and the end of any good gift which he vouchsafeth unto men, is to be measured by the nature of the gift it selfe, and not by the perverse use which God suffereth the receivers to make of it.

Calvine usually speaketh in the Scripture-phraze, even in those points which seeme harsh to the ears of the Remonstrants. But this Authour having before truly explained how such phrazes are to be

understood, namely of the end whereunto Reprobates alwayes finally abuse them, and not of the end whereunto God hath ordained them, he had done much better to have afforded *Calvines* words this charitable construction. And as for *Beza*; he denieth not a proper and true ordination of the Divine grace unto the effecting of salvation in all to whom it is afforded; nor a true will of complacencie in God, that by them it should be used to that good end: but hee denieth an absolute will in God of saving them by that grace; and he sheweth the end which the wicked alwayes come to by abusing it, which is, *ut gravius puniantur*. That *Calvine* had no other meaning, appeareth by these words of his, which shut-up the section out of which the former are taken; *Quid sibi vult Dominus eos docendo, à quibus nē intelligatur curat? Considera unde vitium, & defines interrogare. In verbo enim qualiscunque sit obscuritas, satis tamen semper est lucis ad convincendam impiorum conscientiam*. The drift of *Calvine* is not to affirme that God worketh either by any positive action, or by proper ordination of his word unto any such end, that deafnesse, blindnesse, senselesnesse whereunto the Reprobate grow onely by their owne default: But because God, who could soften their hearts, and would if they were in the number of his elect, hath ordained not to doe it, this ordination is intimated by the event which perpetually followeth upon it, namely, deafnesse, blindnesse, &c. So that all which *Calvine* intendeth is this, ^h That where God hath not comprised men within his mercifull decree of Predestination, there he hath decreed to hold-off his hand from effectually opening their ears & eyes; and then *suo vitio obsurdescunt*, &c. And *Beza* had no other intent, but to shew, ⁱ That the word preached

^h Vide sect.
14. 15. ubi
mentem su-
am explicat.
ⁱ Beza O-
pus. p. 30.
et de Pre-
dest. dist.
pag. 434.

preached unto the Reprobate, *non eo usque conjunctum cum Spiritus ministerio, ut illos verā fide, quā propria notā electi à reprobis dignoscantur, Christo ut palmites frugiferos inserat*. Whence followeth that wo-
full event, *ut justo exitio devoti magis ac magis red-
dantur ἀναπολόγητοι*.

For *Maccovius*; if his speeches tend to shew the intentionall end of the Gospel preached, and not the eventull successe, we utterly disclaime his opinion. For God properly intendeth no end of his volitions or actions but himselfe; unto whose glory all things have *naturam mediorum*, not *intenti finis*. The intention therefore of means by God unto any lower or inferiour end, is nothing else but the fitnessse of such means considered in themselves (and not abused) for the producing of that end: And this intention is not altered by the decree of Reprobation; for that decree as it is immanent and eternall in *voluntate Divina*, nihil ponit in reprobato: And when the temporall execution commeth, It putteth no malice into his will, it putteth no necessitation unto wicked actions upon his will; it only putteth in God an absolute will of not-giving effectual grace, and of not-working in him salutiferous actions; wherupon followeth *perditio tua ex te*.

Answers to his more particular objections.

THe doctrine of Reprobation upon prescience denyeth not Reprobation to be an eternall, unchangeable, irrevocable decree of God, and therefore as inevitable as that which wee referre to the absolute will of God. As for *Christs* coming into the world to save sinners, it was not to save the Elect, but under conditions of repentance and perseverant faith: And no decree of Reprobation excludeth any man from salvation, provided alwayes that hee repent and believe.

But the Reprobate (in our doctrine) inevitably die impenitent and unbelievers. Infallibly they do: but no more inevitably then in theirs. I thinke, neither this Authour nor any Remonstrant will shew himselfe so ignorant, as to affirme that any one man eternally reprobated according to their sense did ever die a true penitent and a perseverant believer.

For the word of grace, it is in our doctrine sent unto all men to whom it is sent, no otherwise then it is in theirs. In both opinions it hath (in its own nature) an ordination to produce repentance, faith, salvation in all who obey, &c. In neither opinion it is sent to any not-elected with an absolute will of God to make it effectually unto their salvation, by working in them repentance, faith, true obedience. So that our doctrine is in this farre more sound then theirs; that we introduce such an Election and Reprobation as suspendeth all saving good actions of the Elect upon the speciall mercy and effectually operation of God himselfe, and all wicked acts of the Non-elect upon their owne perverse and rebellious free-will; whereas the Remonstrants suspend both alike upon mans naturall free-will, making God, as in the evill acts of the Reprobate onely an eternall foreseer or looker-on; so in the salutiferous acts of the Elect, namely their repentance, believing, persevering, they ascribe unto God onely an intuitive prescience of what they will doe, but they deny any absolute eternall decree, or any temporall operation flowing from such a decree, and causing them to repent, believe, and persevere. *Corvinus* is so confident herein, that hee doubteth not to affirme, *Certum est, nullius conversionem precise intendi. Duo fines sunt spiritus, &c.* So that the Remonstrants, who at first pleaded for Gods intention

k Vide Coll.
Hag. pag. 91
92, &c.
95.

1 Corv.
Resp. ad Bo-
germ. pag.
263.

of

of converting and saving all men, come about at last to plead against his absolute will and intention of converting and saving any man.

For his collection, That God is a meer deluder, if he call men to salvation by Christ, whom he intendeth to ruine; we say, That if God should call men to salvation by Christ, intending to ruine them though they obediently answer to his calling, this were delusion: Or if God calling them to salvation by faith in Christ, should intend to ruine them by forcing or causing their impenitencie, infidelity and disobedience, this were worse then delusion. But if God in time calleth to salvation by Christ, those whom before al time he decreed to permit to their own faulting and defective free-will, for production of the very act of repenting and believing, and who hee fore-saw would voluntarily continue in their impenitencie and unbelieve, and whom with respect to this their finall impeniteney and infidelity he from all eternity destinated unto everlasting punishment; here is no delusion at all: And if there be, the Remonstrants are in a poore case, who must of necessity according to their doctrine of Reprobation yield unto all this, and according to ours wee need yield to no more.

God hath absolutely determined from all eternity to permit some men to incurre damnation for contemning the conditionall promises offered by the Ministers. The Ministers witnesse nothing but this, That God will save every man that believeth in his Son. Wher is there any falshood in this testimony? where any contradiction to the fore-named determination? where any absolute determination contradicting the conditionall offer of salvation? Let any Remonstrant shew it in our doctrine, and I will presently shew it followeth as well in his.

Hi

N.

His plea for *Reprobates* will not hold good. For (as hath been already often proved) Reprobation taketh away no power from persons reprobated according to our doctrine which it taketh not away according to theirs. It debarreth not God from giving any power to believe, or repent, or performe any good act, being admitted according to our doctrine, which it will permit him to give according unto theirs. For Reprobation may stand with Possibilitie of obeying God and being saved, as it did in the Angels reprobated; it may stand with Sufficient grace: but the truth is, neither in the Remonstrants opinion nor in ours it ever doth or can stand with Effectuall grace. Before the world was, God had resolved never to give unto Cain or Iudas or any other person reprobated according to the Reprobation allowed by the Remonstrants, that speciall grace which should cause them to believe in Christ, and free them from their voluntary impenitencie. Yet it is a false assertion, that God willeth they should never believe, never repent: For here the word *Will* noteth *voluntatem complacentia*; and the acts of believing and repenting are alwaies well-pleasing & agreeable unto this will of God, though it bee his eternall absolute will in some men not to work them.

O.

The *Sacraments* in the Remonstrants opinion, do not seal an infallibilitie of speciall grace or salvation unto any man reprobated from before the foundations of the world were laid, for then they should seal a manifest falshood. But let them shew any grace or benefit which a reprobate may partake by the Sacrament, and is according to our doctrine excluded from it, *without his own default, only by the absolute will of God*, and then he speaketh to some purpose.

P.

Gods gifts by the decree of Reprobation are neither

ther made *unprofitable* nor *dangerous*. For (as hath been formerly manifested) the decree of Reprobation changeth not the proper nature or true ordination of Gods gifts towards persons not-elected. If we speak of the future event only, it is most true, that they will *never do them good in reference to their eternall glorification*. And this Authour cannot truly affirm that ever they shall, unlesse he can also truly affirm that some men reprobated, as the Remonstrants hold Reprobation, become afterwards glorified or saved. And yet he will not grant, that God out of *hatred* giveth his gifts unto reprobates, *that they should use them ill, and so be damned*: No more will we. It is a weak or rather *non-consequence*, that Gods choicest gifts are by God intended as snares unto men reprobated by his eternall decree, because he hath decreed to permit them so to abuse those gifts, and hath decreed to withhold from them that speciall mercy and effectuall grace which only maketh men *de facto* use Gods grace to the attaining of salvation. So that I may now conclude, there is no one amongst so many objections brought against Reprobation, as wee teach it, that is of any validitie: or if it be, it maketh as much against that eternall immutable decree of Reprobation which the Remonstrants themselves are forced to acknowledge.

Treatise.

MY fourth generall reason against this absolute Reprobation is, it is a hindrance to Piety. It is a doctrine that serveth greatly to discourage holinesse and encourage profanenesse: It maketh Ministers (by its naturall importment) negligent in their preaching, praying, and other services which are ordained of God for the eternall good of their people. It maketh people carelesse in hearing, reading, praying, instructing their families, examining their consciences, fasting

IV. It is prejudiciall to Piety.

fasting and mourning for their sinnes, and all other godly exercises: In a word, it cutteth asunder the very sinews of religion, and pulleth away the strongest inducements to a holy life. Therefore it is no true and wholesome doctrine.

That it doth so, it will appeare by these reasons that follow.

I It taketh (A) away Hope and Fear; Hope of attaining any good by godlinesse, fear of sustaining any hurt by wickednesse; and so it taketh away two principall props of Religion. This reason may bee resolved into these two branches.

1. Hope and Fear uphold Godlinesse. Were it not for these, it would come to ruine: by these are men strongly led on to vertue, and withheld from vice. Hope doth *excitare*, stirre men up to begin, and *corroborare*, strengthen them in the doing of any good action begun. By this hope of heaven did our Saviour stirre up himselfe to endure the crosse, and despise the shame, Heb. 12. 2. By this he heartned his disciples to doe and to suffer for his sake, Matth. 5. 11. and Matth. 10. 32. By this have all the godly in all ages encouraged themselves in wel-doing: as we may see in generall, Phil. 3. 20. Col. 1. 9. Tit. 2. 12, 13. and in particular, Heb. 11. Abraham left his countrey and kindred at Gods call, because he looked for a Citie whose builder and maker was God, vers. 8, 9, 10. Moses left all the pleasures and treasures of Egypt, and endured afflictions with the people of God, because he saw him that was invisible, and had respect to the recompense of reward, vers. 25, 27. The Martyrs (B) endured racks, gibbets, Lyons, sword, fire, with a World of other torments, because they looked for a better resurrection, vers. 35. Paul endeavoureth alwayes to keepe a clear conscience, through the hope which hee had of a blessed resurrection, Act. 24. 15. All the noble and heroick acts of active and passive obedience have sprung from the hope of eternall glory. Souldiers, Merchants, Husbandmen, all are whetted on by hope to diligence in their callings, as dayly experience sheweth us. Hope, saith Aquinas, *confert ad operationem*, conduceth to action: and hee proveth it, first by Scripture, 1 Cor. 9. 10. He which eareth and thresheth, must ear and tresh in hope; and then he proveth it by a twofold reason; 1. From the nature of Hopes object, which is *bonum arduum & possibile haberi*, some excellent good attainable by industry. *Existimatio ardui excitat attentionem*, Hope to get that by pains which is conceived to bee a thing of worth, stirreth up to pains-taking. 2. From the effect of Hope, which is *delectatio*, an inward pleasure, which the party

Aquin. 1. 2.
qu. 40. art. 8.

party that liveth under hope is affected with by his hope. There is not any man which hath an inward contentment and satisfaction of heart in the work he hath to do, but goeth on merrily. The Hope of heaven therefore is a great encouragement to piety.

The Fear (C) of hell also is a strong curb to hold men in from impiety; And therefore (saith one) God hath planted in men a fear of vengeance, that by it, as the ship by the rudder, the soul may presently be turned aside from any rocks, gulfs or quicksands of sin, when it is near them, and may steer its course another way. For this cause fear of God and abstaining from evill are often joyned together in Scripture Job 1. 1. Exod. 2. 17. and the want of this fear is made the root of all licentiousnesse in sinning, Gen. 20. 11. Nor doth fear onely hinder a bad action, but it promoteth a good. It hindreth a bad action directly, because it is *fuga mali*, a flying from that evill of misery which is annexed to the evill of sinne: and it promoteth a good action accidentally, because men think that they are never so safe from the mischief which they fear, as when they are exercised in such employments as tend to the getting of a contrary state. *Work out your salvation* (saith the Apostle) *with fear and trembling*; implying that the working-out of salvation goeth not on handsomely, except the fear of missing it be an ingredient into the work.

2. The second (D) branch of this reason is, that by the absolute decree Hope and Fear are taken away. For Hope is properly exercised about *bonum possibile haberi*, some good thing which may be obtained, not which must be obtained of necessitie: and the object of Fear is *malum possibile vitari*, an evill that may bee escaped. For *metus est fuga mali*, fear is a fleeing from evill; and therefore supposeth the evill to be avoidable. For no man will flee from an evill that cannot be prevented; but will yeeld up himself to it, as Cesar did his body to the murderers in the senate-house. Now, by this decree, heaven and hell are not objects possible but necessary: Heaven shall unavoidably be obtained by those that are elected, and hell must as certainly be endured by those that are reprobated. For men have no power to alter their eternal states: All men by this decree are precisely determined *ad unum*, to one state, to necessary salvation or necessary damnation, without any power or liberty to choose whether.

And from hence this conclusion is clear, that the absolute decree taketh away the chiefest inducements to holinesse & deterrements from wickednesse, and consequently hindreth a godly life exceedingly.

II. The

II. The injuriousness of this doctrine to a godly life may further appear by these considerations that follow, one depending upon another.

1. Absolute and peremptory (E) decrees are inevitable, whatsoever the things be about which they are exercised: & mens everlasting states if they be absolutely determined, are altogether undecidable. *Stat fati lex indeclinabilis*. The law of Destiny is undecidable. And the reason is, Because it hath an inevitable cause, the adamantine decrees of almighty God, which are indeclinable two wayes 1. Irresistible, lyable to no repeal (as the statutes are which are made in our Parliaments) but farre more unalterable then the lawes of the Medes and Persians. *As I have spoken, so will I bring it to passe: I have purposed, and I will do it*, Esay 46. 11. Mendo many times bite in their words again, because they utter things rashly; and do repeal their statutes and ordinances, because they see some inconvenience in them being made, which they could not foresee; but God never calleth in his decrees, because they are all made in great wisdom. 2. Irresistible. It lyeth not in the power of any creature to disannull them. *Who hath resisted his will?* Rom. 9. 19. *Our God is in heaven: hee doth whatsoever hee will*, Psal. 115. 3. Whatsoever is once concluded by his absolute will, is no wayes alterable by the will of man. It is more possible for a man to hinder the rising of the sunne or to stay his course in the heaven, to stop the revolutions of the yeare, and overturn the whole course of nature, then to make the least change in any of Gods absolute decrees.

2. Mens actions (F) about ends and things determined by an absolute decree are vain and fruitlesse: And the reason is, because they cannot make them otherwise then they are determined to be. It is absolutely decreed, the devils shall be damned: Were it not a fruitlesse thing in them by prayers, tears, and endeavours to seek to alter it? It is also simply decreed, that the soul of man shall be immortal: Is it not a labour in vain for any man to use means that his soul may be annihilated? It is ordained that the Sunne shall rule the day; and the Moone the night; that the one shall finish his proper course in a yeare, the other in a moneth: Would not a mans endeavour to make an alteration in these things be unprofitable and ridiculous? Without doubt it would. So likewise in vain do men labour to obtain everlasting life & avoyd eternall death, if there be no power & liberty in their hands to choose life or death, but must of necessity take that which is

assig.

assigned them, be it life or death: For by their labour they effect just nothing. If they be absolutely appointed to destruction, their hearing, reading, praying, almes-giving, and mourning for their sinnes cannot possibly procure their salvation: damned they must be. And if they be absolutely ordained to salvation, their neglect of holy duties, their ignorance, their love of pleasures, and continuance in a course of ungodlinesse cannot bring them to damnation: they must be saved. If so many souls in a parish be in this manner decreed to heaven or hell, the Minister (G) preacheth in vain, and the people heare in vain. For there cannot one soul be saved by all his or their pains w^{ch} is ordained to hell, nor one soule be cast away by his or their negligence which is appointed to heaven. *It is hard for thee*, said Christ to Saul, *to kick against pricks*, that is, to endeavour by thy persecutions and slaughters to root out my Church out of the world; because the preservation of it is absolutely decreed in heaven: teaching us by that speech, that a mans labour in anything whatsoever is never profitable, except it be exercised about an end attainable thereby, and without which the end may be lost.

3. Men are not willing to be employed in fruitlesse actions if they know it. *I so runne*, saith S. Paul, *not as uncertainly, so fight I, not as one that beateth the aire: But I keepe under my body, and bring it into subjection, lest that by any means, when I have preached to others, I my self should be a cast-away*. The meaning is, I endeavour to keep Gods commandments; I fight with the temptations of the devil, the allurements of the world, and mine owne corruptions; I keep my body low by watchings and fastings & other severe exercises of holy discipline. But *cui bono*? Do I all this at randome? uncertain whether I shall obtain any good or prevent any mischief hereby? No; but I do this, as one that is sure (H) that by so doing I shall attain everlasting life, and without so doing I cannot avoid eternall death: intimating in these words the common condition of men, which is, to labour where some proportionable good is to be gotten, or evil prevented; otherwise to spare their heads and hands too. To be employed in fruitlesse (I) affairs, is both a Folly and a Misery. 1. A Folly: For *de necessariis nemo sapiens deliberat*, No man useth deliberation about things necessary, saith the Philosopher. And our Saviour speaking of things above our power, *Cur estis solliciti*? saith he to his disciples, Matth. 6. 27. Luke 12. 25, 26. *Why take ye thought about such things?* Which is as much as if he had said, It is an argument of

of

Numb. 24. 1.

of folly in you to trouble your selves about such things as lie not in your power. 2. It is a Misery in the opinions of all men, as the fable of Sisyphus implieth; Who (as the Poets feigne) is punished in hell for his robberies, with the rolling of a great stone to the top of a steep hill, where it cannot rest, but presently tumbleth down again. The morall of that fable is, that it is torment, and a torment fit for hell, for a man to be set about any work that is fruitlesse and in vain. Men will rather be exercised in high and hard employments that produce proportionable ends, then pick straws, play with feathers, or with Domitian spend their times in flapping and killing of flies, or do any other easie work which endeth in nothing but aire and emptinesse, except they be fools or self-tormentors. And therefore when Balaam once saw that the Lord had fully determined to blesse Israel, and that all his sorceries could not effect the contrary, he presently gave over and set no more enchantments. And reason teacheth every man to do the like. If any man were fully possessed with a perswasion that his temporall estate were determined in heaven, and that he should be worth just so much, neither more nor lesse; he would conclude in his thoughts, that his care and pains could nothing profit him, nor his idlenesse impoverish him: and so would quickly bee perswaded to take his ease. And were it evident that every Common-wealth had *terminum magnitudinis*, a condition appointed for it which could not be altered, and a fatall period which could not be avoided, then would the King call no Parliaments, use no privy Counsellours, make no laws and ordinances for the preventing of a Kingdomes ruine, or the procuring of its prosperitie and continuance, (for it would be to little purpose, as once a famous privie Counsellour told our late Queen Elisabeth) but would follow the Poets counsel,

Manilius.

*Solvite mortales animos, curisq; levate,
Totq; super vacuis animum perplete querelis;
Fata regunt orbem, certa stant omnia lege.*

From these three premisses (K) layed together it followeth directly, that the doctrine of an absolute decree, which determineth mens ends precisely, is no friend at all to a godly life. For if events absolutely decreed be unavoidable, if mens actions about unavoidable ends be unprofitable, if in unprofitable employments men will have no hand willingly; who soever they be that believe & consider this, will have nothing to do with the practice of godlines: For their ends being absolutely pitched and therefore unavoidable, they will conclude that

that their labour in religion will be unprofitable, and so will not labour in it at all.

III. That which hath been said may be yet confirmed by two witnesses. The one of them is (L) Mr. Calvine: Who in his Institution hath these words; *If any man*, saith he, *should speak thus to the people, If there be any among you that believe not, it is because ye are ordained to destruction; this man would not onely cherish slothfulnesse, but wickednesse also.* Which is as much to say (me thinks) as this; If a man should set forth the doctrine of Reprobation in its colours, and explain it to the people in a clear and lively fashion, he would hereby open a door to liberty and profanenesse. The other witness is a man of another stamp, the miserable Landgrave of Thuring: Of whom it is recorded by Heisterbachius, that being by his friends admonished of his vicious conversation and dangerous condition, he made them this answer, *If I be elected, no sins can bereave me of heaven; if I be reprobated, no good deeds can help me to heaven.*

I conclude therefore, That by this opinion (which is taught for one of Gods principall truths) Religion either is or may be made a very great loser: which is my fourth generall Reason against it.

But there are three things which are usually answered to vindicate this opinion from this crimination. First, That many (M) of them which believe and defend this doctrine, are holy and good men: and therefore of it self it openeth no way for liberty of life, but through the wickednesse of men who use to pervert the sweetest and surest truths of Scripture to their own damnation.

The like defence to this did the Epicures of old make in favour of their sensuall and swinish doctrine; which was, That happinesse consisted in pleasure. They said that many of their sect were honest men: and so much Tully granteth to be true, but with exception still against their doctrine; *I take*, saith he, *Epicurus himself to be an honest man: yea and many Epicures have been and are faithfull in friendship, square and constant men in all conditions of life, ordering themselves and their lives not by pleasure but by duty.* But (saith he) this proceeded not from the principles of their opinion, but from their own vertuous inclination: and the force of honesty by their so doing, appeared to be more prevailing in them then the force of pleasure, which they pleaded for. A little after he hath other

words, *omni vita constantes & graves, nec voluptata sed officio consilia moderantes. i. Hoc videtur major vis honestatis, minor voluptatis.*

f Instit. l. 3. c. 23. sect. 14. Si quis ita plebeni compelleret, Si non creditis, ideo sit, quia jam Divinitus ex- itio predesti- nati estis; is non modò ignaviam so- vet, sed eti- am indulgentia- malitiae. g Heist. l. 1. De memor. hist. c. 27. p. 38. Si pre- destinatus sum, nulla peccata po- terunt mihi regnum co- lorum aufer- re: si pra- scitus, nulla opera mihi illud vale- bunt confer- re.

h Cic. l. 2. De finib. bon. & mal. pag. 117. Ac mihi quidem videtur quòd ipse vir bonus fuit: & multi Epicu- rei fuerunt, & hodie sunt, & in amicitis fideles, & in

words to the same purpose; *As other mens doctrines are esteemed to be better then their deeds, so these mens deeds seem to me to be better then their doctrines.* Like to this answer of Tully to the defenders of Epicurisme, will I shape mine. It cannot (I confesse) be denied that many of this opinion, are godly men: but it is no thanks to their opinion that they are so (the true and naturall genius of which is to (N) beget sloth, to drown men in security, and to countenance carnall liberty) but to something else, either to Gods providence, (who will not suffer this doctrine for his own glories sake and the good of men to have any great stroke in their lives) or to mens incogitancy, who think not of reducing it *ad praxim*, to practice, and drawing conclusions out of it, but rest in the naked speculation of it, as they do of many others; or lastly, to some good practicall conclusions which they meet with in the Word of God and apply to their lives (as they do not the former deductions;) such as these are for example, *Be ye holy as I am holy, without holinesse no man shall see God. If ye consent and obey, ye shall eat the good things of the land. Godliness hath the promises of this life, and of the life to come, &c.* And hence we may learn to measure this opinion, not by the lives of some few of the men that hold it, but by the sequels which the Logick even of simple men, if they should apply their brains to consider it, would fetch out of it. No man that hath thoroughly suckt it in, and understandeth the force of it, but will either quite relinquish it, or live according the naturall importment of it, that is, licentiously.

Secondly, it is said, that albeit this doctrine teach, That men are absolutely elected or absolutely reprobated, yet 1. It telleth no man who in particular is elected, who rejected. 2. It teacheth that men must get the knowledge of their Election by good works, and so by consequent doth rather encourage then stifle holy and honest endeavours.

For answer to the first of these; The ignorance (Q) of a mans particular state (in my judgement) doth not alter the case a jot. For he that believeth in generall, that many, and they the greatest company without comparison, are inevitably ordained to destruction, and a few others to salvation, is able out of these two generall propositions to make these particular conclusions, and to reason (P) thus with himself; *Either I am absolutely chosen to grace and glory, or absolutely cast off from both. If I be chosen, I must necessarily believe, and be saved: If I be cast off, I must necessarily not believe, and be damned. What need I therefore take thought either way about means or end? My end is pitched in Heaven, and the means too: my finall perseverance in faith, and my salvation; or my continuance*

in unbelief, and my damnation. If I lie under this necessity of believing and being saved, or of dying in unbelief and being damned, in vain do I trouble my self about means or end: I have my Superseedeas: I may take mine ease, and so I will: enough it is for me to sit down and wait what God will do unto me. Thus (it is likely) did Tiberius (Q) reason with himself. For Suetonius reporteth of him, that he was the more negligent in religion, because he was fully persuaded that all things came to passe by destiny. And in this manner (it is to be feared) do too many reason in their hearts, and by this very ground (though they will not perhaps acknowledge it) encourage themselves in profanenesse. Though men cannot hide their wickednesse, yet they will hide their grounds which flesh them in it, either through modesty, or to avoid some further ignominy: *The fool hath said in his heart, There is no God, Psal. 14.*

To the second I answer, That men ordinarily will not think the getting of the knowledge of their Election (if that be all) worth all those painfull duties of religion that are to be performed, and all those sweet and pleasing sinnes which are to be relinquished: They will rest contented without it for a while, rather then pay so dearly for it: and the rather, because 1. When they have gotten it, it is in most but a weak and conjecturall knowledge, obscured with many clouds and uncertainties. 2. It must be maintained with a great deal of pains and care, or else it will be lost again. To the retaining of it is required a continuall indeavour to keep a clear conscience, which is irksome and tedious. Men therefore had need of a stronger motive to obedience then this is, or else they will do nothing.

Thirdly, they that defend and teach this absolute Reprobation (say they) do earnestly exhort men to good works, and deny that any man can be saved, except they live honestly.

So much was also said in the behalf of Epicurus, viz. That he denied that any man that lived not honestly, could live pleasantly. But Tully answereth roundly, *As if I cared what he affirmeth or denieth: this I ask, what is meet for him to say who placeth happiness in pleasure.* And so it mattereth not what these men teach, but what they should teach if they will speak consequentially to their own conclusions.

Illud quæro, quid ei qui in voluptate summum bonum putat, consentaneum sit dicere.

An Answer to his fourth Reason, That it is prejudiciall to Piety.

IF absolute Predestination and Reprobation taken in that true sense which formerly hath been explained, be of it self subject to these mischiefs, we will renounce it; or if it be more subject then their conditionall Predestination and Reprobation, presupposing onely that the decrees of Election and Reprobation are eternall and unchangeable *quoad singulares personas electas aut non-electas*; which no Remonstrant will or can deny who understandeth what the very terms of the Divine Election and Reprobation do import.

A That Hope and Fear lead men unto vertuous actions, and restrain them from vitious actions, we confesse: There needed not so much pains for proving of that which no man denieth. But the solemne practice of this Author is, to be large in proving an antecedent which would have been granted without further proof, and to presuppose or beg the consequence which he is unable to make good.

B The Martyrs did not endure Racks, Gibbets, Lions, &c. out of an hope that upon prescience of faith and perseverance they were elected or predestinated before the foundations of the world were laid, whereas others out of Gods eternall prescience of their finall impenitency and infidelity were passed-by, (which is the Election and Reprobation onely allowed by the Remonstrants) but out of a certain belief grounded in the revealed word, that whosoever persevereth unto the end shall be saved. This hope of persevering is no lesse (nay it is more) strong in those who fetch their faith and perseverance from the speciall mercy of God extended unto them in their

their Predestination, then it can be in those who fetch their Predestination from Gods foresight onely of faith and perseverance, upon the condition of generall grace growing out of mans own free-will.

Yea, but (saith the Remonstrant) I am utterly ignorant what God hath decreed concerning me in his secret counsel of Predestination; this therefore can afford me no hope of salvation. I demand, Art thou as utterly ignorant what God hath eternally foreseen concerning thee in thy conditionate Predestination? how then can more hope arise from this then from the other?

If a Remonstrant shall further reply, I am uncertain whether it be Gods will to give me the grace of perseverance or no, and therefore I cannot build my hope of salvation upon his unknown will. I demand again, Art thou certain that thine own free-will, with help of that grace which is offered thee, will make thee persevere in faith and godlinesse unto thy lives end? how then canst thou build thy hope of salvation upon the prescience of that which is more uncertain then the other? Hear this very objection long ago answered by S. Augustine; *a Incerta est mihi (inquit) de meipso voluntas Dei. Quid ergo? Tuane tibi voluntas de teipso certa est, nec times? Qui videtur stare, videat ne cadat. Cum igitur utraque voluntas incerta sit, cur non homo firmiori quam infirmiori fidem suam, spem charitatemque committit?* And Prosper giveth the same answer in effect; *b Absit a vobis ideo desperare de vobis, quoniam spem vestram in Deo habere jubemini non cesset. Genu- vobis.* We do not say therefore that hope of salvation or future blessednesse can spring from an immediate knowledge of that Election which we ascribe unto Gods absolute decree: And we do say, that no more hope can arise

arise to any man from the immediate knowledge of that Election which the Remonstrants ascribe unto the conditionate decree founded in Gods eternall prescience. In both opinions therefore, if we will have a lively hope of attaining the heavenly kingdome, it must immediately arise from an experimentall sense in our selves that we are walking in that way which leadeth unto the heavenly kingdome, and from a steadfast perswasion that God our Father will, notwithstanding our own weaknesse and all our mighty enemies, bring us safely unto the heavenly kingdome. And for this latter, our doctrine of Election or Predestination, built upon mere mercy, affordeth farre better hope then theirs, built upon mere prescience.

e See 1er.
32. 38. &c.

C

Iohn 10.
28. 29. &
Phil. 1. 6.

Now for the *curb of fear*; it is as strong, and more strong, to hold me in from vicious actions, in our doctrine, who held faith and repentance and holinesse of life to be the fruits or effects of Predestination, then in the Remonstrants, who hold the Divine Predestination to be rather an effect of mans free-will preconsidered or foreseen by God as believing and persevering in faith and godlinesse. For suppose a man somewhat carefull of his salvation; he will be fearfull of living wickedly, when he believeth that no man shall *de facto* escape the torments of hell but he whom God out of mere mercy hath predestinated, and that no man can have any comfortable assurance or tast of his Predestination, unless he have first a true constant endeavour to do good and eschew evil. Suppose a man carelesse and unmindefull of his salvation; yet if he hold the forementioned doctrine, he must needs be many times in the midst of his lewd courses stricken with fear of hell, when he seeth none of those fruits in himself which he holdeth to be the effects

effects of Predestination unto life and the only means to bring him to heaven. On the other side; Take a man of the Remonstrants opinion, though not altogether carelesse of his salvation; yet he need not greatly to abstain in the present from vicious actions for fear of hell-torments or eternall damnation, because his Predestination dependeth upon his own free-will to the very last moment of life; and he hath such a strong perswasion of a continuall power which he hath in his free-will to repent and believe, that he will not in all likelyhood be very fearfull of enjoying the pleasures of sinne for a season. Suppose a Remonstrant carelesse of salvation; this doctrine, That Reprobation is founded upon prescience of what a man shall be found doing at the very last moment of his life, will make him more carelesse: for no man, but in his hopes of future amendment is overfavourable to himself, and so lesseneth the present fear which his wicked life might otherwise raise up in him.

For the *second branch of this reason* whereby he goeth about to prove that absolute Predestination and Reprobation destroy both Hope and Fear; it is grounded upon an error confuted and rejected by the common consent of all Divines, namely, That the eternall decrees of God concerning future events do make the contrary events impossible, do make the temporall and immediate agents to do all they do out of an absolute necessity, having no liberty *in modo agendi* to abstain from so doing or to do the contrary. Were this true, the Remonstrants, who acknowledge eternall and absolute decrees upon presupposall of an eternall absolute prescience, should by their doctrine destroy hope and fear as well as we. For the Divine eternall prescience of future actions or events inferreth as absolute a certainty, immutability, necessity

Part. 1.
q. 22. art. 4.

of such events, as the decrees of absolute Predestination and Reprobation do. And therefore the Schoolmen are as much troubled in answering the question, *An prescientia Divina, vel providentia, necessitatem afferat rebus prescitis*, as in the other, *An predestinatio Divina imponat*, &c. And the Philosophers, who never dreamed of Predestination or Reprobation, were yet much troubled to shew how any thing could be *fortuitum* or *contingens*, admitting an eternall and infallible prescience of all future events in God. *Aquinas* first enquireth *Utrum providentia rebus provisus necessitatem imponit*. And here it is that subtil *Cajetane* is driven to confesse, *In ignorantia sola quietem invenio*. And concerning Gods eternall Knowledge of future contingents he had before moved the like difficulties, *Quest. 14. Art. 13.* concerning Gods eternall Will, *Quest. 19. Art. 8.* The like may be found commonly in all the Schoolmen. So that if this Author, or any other Remonstrant, will but take the pains to consider how the School-Divines clear the eternall and infallible Prescience, Will and Providence of God from imposing fatall necessity upon events foreseen, willed, provided, he may with the same facility know how to clear the eternall absolute decrees of Predestination and Reprobation from imposing upon mens actions any fatall irresistible necessity. As Gods absolute prescience doth not take away the possibility of the contrary action or event, no more doth his absolute decree. *Scita à Deo*, saith *Aquinas*, *sunt contingentia propter causas proximas, licet scientia Dei sit necessaria*. And so he speaketh concerning Predestination; *Ordo predestinationis certus est, & tamen libertas arbitrii non tollitur, ex qua contingenter provenit predestinationis effectus*. And concerning the decree of Reprobation;

Part. 1.
qu. 14. art. 13.
Quest. 23 art. 6.

tion; *Quod reprobatus non potest gratiam adipisci, non est intelligendum secundum impossibilitatem absolutam, sed conditionatam*. Men are no more precisely determined *ad unum* in our doctrine of Predestination and Reprobation then in that of the Remonstrants. *In mente ac voluntate Dei* the decrees are eternall, immutable, necessary, subject to no variation or contingency, as well in the one opinion as in the other: *In temporali executione*, where men are the agents, the actions which lead to Heaven or hell are subject to contingencie in both.

To all this we may adde, That Hope or Fear cannot immediately arise from any decrees of God altogether unknown to men; But who shall be saved, or who shall be damned, as it is onely determined in the eternall decree of Predestination and Reprobation, is a thing altogether unknown.

What this Author meaneth, when disputing against us he saith, 'The eternall decree of Divine Predestination and Reprobation are *peremptory, inevitable, irreversible, irresistible*, I cannot conjecture, It should seem, in his opinion the eternall decrees of Predestination and Reprobation are ambulatory, avoidable, reversible, resistible by the creature.

Though the decrees considered in themselves are *peremptory, inevitable, &c.* yet the actions of men whereby at length they arrive at heaven or fall into the pit of hell, are free, contingent, &c. Reprobation includeth a will or absolute decree of God to permit such singular persons to fall into finall singulinesse, and to inflict eternall punishment upon them for their sinnes: doth this make their particular sinfull actions necessary, inevitable, &c? No: *Quod in hoc peccatum vel illud labantur, ex libero illorum arbitrio contingit, unde & merito imputatur in culpam*.

Aquin.
part. 1. qu.
23. art. 3.

It is true, it lieth not in the power of any creature

to *disannull* the eternall absolute decrees of Gods will: But yet it lieth in the power and choice of free creatures (such as are Angels and men) to do or not to do those things whereby such decrees are in time accomplished. It was not in *Dauids* or *Peters* power to *disannull* the eternall decree of God concerning their Predestination and Salvation: Yet the actions of Repenting, Believing, Persevering were free actions proceeding from their free-will and upon deliberation. So it is true, it lay not in the power of *Judas* or *Cain* to *disannull* the eternall decree of their Reprobation and Damnation; for *Omne eternum necessarium & immutabile*: yet it lay in *Cains* power freely to commit or not commit a murder upon his own brother, and in *Judas* his free-will to betray or not betray his Master; and so in all other sinners, to choose or not to choose the doing of those things which procure their just damnation.

F

*Cic. De
sato.*

That mens actions about ends and things determined by Gods absolute unrevealed decrees are in vain and fruitlesse, is a vain and false opinion, and exploded by the very heathen under the name of *ἀργὴ λόγος* or *ignava ratio*, cui si pareamus, nihil est omnino quod agamus in vita. For though our endeavours do not make them otherwise *quod eventum* then God had fore-determined, yet the thing was so determined by God as it neither could nor should have ever come into effect without such actions and endeavours of men. His instances are as frivolous and farre from the purpose, as his opinion is from all truth. For his instance in the devils now damned, it is not to the point. He should have instanced in the angels not-elected before their damnation, and have shewed that their obedience had been *vain and fruitlesse*; and then he might have

have inferred that the good actions of men *dum sunt in via* are vain and fruitlesse. Now he can inferre nothing, but that it were a vain thing for *Judas* damned in hell to hope by any endeavours of his to alter the decree of his damnation.

For his instance in a decree of the immortality of mans soul, and of the vanity of using means for the annihilation thereof, it is no whit better then the other. We do not deny but it is a fruitlesse and a vain thing for any man to go about by his temporall endeavours to alter Gods eternall decrees concerning the nature or properties which he hath allotted unto his creatures, as to make an elementary body eternall, or an immortall soul mortall. And as ridiculous it is (though in another kinde) for any Remonstrant to suppose that the eternall decrees of Gods Predestination and Reprobation (as himself holdeth them) can be altered by any temporall actions which men shall do or not do.

And yet though it be a vain and idle endeavour to refer our temporall actions to the alteration of any of Gods eternall decrees (for *de ratione eternitatis est immutabilitas*; *vide Aug. Conf. l. 12. c. 25.*) yet it is no vain or idle endeavour for any man elected or not-elected to aim at eternall life by doing good actions and by abstaining from evil; For if a man be elected, there is no other way to come unto salvation: if he be not elected, some good endeavours would serve to mitigate his damnation; and every man continuing in his good endeavours may assuredly hope for salvation and shall assuredly obtain it. There is an eternall, absolute, immutable decree, revealed unto us in Gods word, That whosoever believeth in the Son of God, and leadeth a sober, just and godly life, shall be saved; and whosoever doth not truly believe, but leadeth a lewd, unjust and wicked

wicked life, shall be damned. It is not the alteration of Gods decrees which mens actions must aim at, but the obtaining of happinesse and escaping wretchednesse according to the tenour of his decrees. And herein no mans actions can be vain or fruitlesse. For God doth not by the absolute decree of Election absolutely determine to save *Peter*, whether he believe or not believe, repent or not repent; and therefore *Peters* faith and repentance are not vain and idle actions. Neither doth he by the absolute decree of Non-election or negative Reprobation absolutely determine to damne *Judas*, whether he believe or not believe, repent or not repent (such absolute decrees are the absolute decrees are the absolute mistakings of the Remonstrants;) and therefore such good actions had not been vain and fruitlesse. We may truly say to every man in the world, elected or not-elected, as *Gen. 4. 7.* God himself spake to desperate *Cain*, *1* If thou do well, shalt thou not be accepted? Yes questionlesse: for *Rom. 2.* to every man that doth good, shall be glory, &c. No man shall be damned *quia ab eterno non electus aut reprobatus, sed quia in tempore infidelis & impius.*

G For the Ministers preaching; if this man hold it vain, unlesse by it some souls of those whom God hath eternally reprobated be saved, will he nill he, of necessity he must confesse, that the Predestination and Reprobation founded upon eternall Prescience by *Arminius* maketh all our preaching vain. For no Remonstrant can be so ignorant as to affirm, that any man eternally predestinated was ever cast away by the negligence of the Minister, or that any man eternally reprobated (as *Arminius* conceiveth of Reprobation) was ever saved by the pains of the Minister: And yet we say, the Minister laboureth not in vain. First, it is not in vain in regard of the elect: for it is unto them

in the

in the power of God unto their salvation. And unto them *2 Tim. 2.* (though unknown *quoad singulares personas*) do the Ministers principally referre their labour and pains. For though the decree of Predestination, which is eternall, cannot be procured by any endeavours of men, yet the effects or benefirs flowing from Predestination may be promoted by the Ministers. Secondly, it is not in vain in regard of the Reprobate: For though it bring none of them to salvation, yet sometimes it maketh them do some good things, and abstain from some evill, which otherwise they would not have done: and it is a means to convict their consciences that their damnation is just. Last of all, the Ministers painfull preaching is not in vain in regard of himself: For hereby he escapeth that *Ve mibi si non evangelizavero*: he getteth comfort of conscience here, and a crown hereafter.

If labour be to no purpose where the thing is not attainable by mans labour, then to go about by our labour to attain the decree of Election for our selves or any other man, is a vain labour: But if labour be profitable when a good thing may be attained by it, and without it cannot; then to labour to bring our selves or others to the Kingdome of Heaven, is never a vain labour: for by this every man may, and without this no man can enter into the Kingdome of Heaven.

Every man in the world by doing as *S. Paul* did, may be as sure of attaining everlasting life as *Paul* was. Neither will the eternall decree of Reprobation, be it absolute or be it conditionall, ever stand an obstacle in any mans way.

No man who by the preaching of the Word is excited to good works hath at any time or ever shall finde them fruitlesse or vain. *De necessariis nemo deliberat*; and therefore no man deliberateth how

to

to get himself predestinated: but to be saved, is a thing depending upon our free actions, which require deliberation.

Here he discovereth his erroneous conceit of Predestination and Reprobation, namely, That Predestination is an absolute appointment of men to enjoy the Kingdom of heaven, whether they live well or ill; and that Reprobation is also an absolute appointment of some men to the torments of hell, whether they live will or ill. Such an absolute Predestination and Reprobation we disclaim and detest.

If a wise man were *perswaded* (as he ought to be) that he shall never be one farthing richer then God hath *determined*, yet he would use the ordinary means, as knowing that men cannot be brought to the end determined by God, but by using such means without which God hath also appointed that such an end shall not be effected. As if God had determined in heaven and revealed to man upon earth that he shall live fifteen years just, and neither more nor lesse, he were a fool or a mad-man that should conclude, *I will neither eat nor drink these fifteen years; I will run when I list in to the fire, &c.*

K. From all the premisses which this Author hath hitherto enlarged, there is no colour of inferring this conclusion, *Therefore the absolute decrees of eternall Predestination and Reprobation must be abandoned, and Arminius his conditionall Predestination and Reprobation be imbraced, otherwise all care of piety and good living must needs be extinguished.*

First, because he is quite mistaken in the sense of this word *Absolute*. Eternall Predestination is not tearmed an *absolute* decree of saving *David, Peter, Paul,* or any man else, as if it absolved persons predestinate from the necessity of using the means of salvation which

which Gods revealed word hath enjoined; (This were rather a *dissolute* then an *absolute* Predestination) but because God eternally predestinating *David, Peter, Paul,* and the rest, hath in his speciall mercy absolutely determined to give them that speciall grace which shall move, inable, and make them use all the necessary means unto their salvation. And for eternall Reprobation; it is not tearmed an *absolute* decree of damning *Cain, Judas,* or the Devill himself, as if God were absolutely resolved to damne them though they should never intangle themselves in any guilt of damnation, and should do all those good acts which God himself hath decreed shall be means to bring any who useth them unto salvation: but because God eternally passing-by them and not-predestinating them, hath absolutely resolved to withhold from them that speciall mercy, more abundant and most effectuell grace, without which he infallibly knoweth by their own voluntary rebellion they will incurre damnation, which he is absolutely resolved to permit and not to prevent.

Secondly, all his *premisses* are too weak to induce his conclusion, because eternall absolute determinations of God concerning events which shall betide unto particular men, do neither encourage nor discourage them from using the ordinary means of attaining good and avoiding evill, whilst they are onely known in the generall, and altogether unknown as they concern this and that singular person. No man doubteth but God hath eternally determined who shall be *promoted* ^{P Psal. 75.} unto worldly honours and who shall not, who shall attain unto riches and who shall not. The very Heathen were not ignorant of this truth, who ascribed these different conditions of men ^{Ἰδοὺ μέγαλον ἀντιστάσει} ^{Ἡεσθ.} But because singular persons know not whether ^{ἐργ. καὶ μ.} God have determined to advance them to honour and

and wealth or not, they judge not all care, pains and study to attain honour or wealth to be vain and fruitlesse. Yet in temporall or externall good things there were more colour a great deal to ground idlenesse upon Gods eternall determination; because let a man take never so good courses and so true pains to attain honour or wealth; he shall never compasse it if God have otherwise appointed: But in spirituall and eternall blessings, let any man take the course and use the means which God hath prescribed to attain them, and he may assure himself they are infallibly appointed for him.

3. Thirdly, because experience teacheth the contrary to his supposition, though we admit the eternall absolute determination of God concerning this singular persons salvation were revealed unto him extraordinarily by God himself. For the certain knowledge of Gods absolute determination to give eternall life, would not in a well-disposed minde produce carelesnesse or idlenesse, but a religious care and fervency of spirit in doing all such actions as further man in the way unto life, and of removall of such obstacles as would hinder them. It is commonly held by Divines, that the blessed Virgin, S. Paul, and some others had an extraordinary revelation of their absolute election unto eternall life; and yet none of these concluded that all their pains and labour for attaining it was fruitlesse and vain. And if God had revealed to Judas (which in his wisdom he hath judged unfit) the eternall immutable decree of his Reprobation, yet should none of his endeavours to do good and eschew evill have been unprofitable.

4. Fourthly, because if men should reject the absolute, irreverfible, irresistibile decrees of Gods eternall

Prede-

Predestination and Reprobation which this Author opposeth, under pretense that thereby all actions and means are made vain and fruitlesse unto men where the ends and things are predetermined, the Predestination and Reprobation grounded upon Gods eternall prescience would lie as open to the self-same objection: Which if it be of no validity against the Remonstrants, neither is it against us. For first of all, as for the eternall decrees of absolute Election and Reprobation; *nihil ponunt in electis aut reprobatis*, they onely suppose in God a determination of bringing the one infallibly unto eternall life, and of permitting the other as infallibly to come short of eternall life, and by their own sinfull acts to plunge themselves into the gulf of eternall death. In the Remonstrants decree of eternall Predestination and Reprobation the same determination of God concerning the same particular men with the same infallibility and immutability of their contrary ends is established. If therefore the distinct decrees of Predestination and Reprobation thus irrevocably established before the world was made, make all *labour in Religion unprofitable*, the Remonstrants own doctrine doth it no lesse than ours. Again, absolute and eternall determinations of God concealed *in mente Divina*, though never so infallible and immutable, cannot in singular persons hinder piety, or nourish profanenesse, where there are decrees as immutable, as infallibly revealed unto the same singular persons in Gods Word, promising life to all without exception that do well, and threatening death to all those that do ill. How can it probably be supposed that those unknown Divine determinations should work upon mens wils, when these so well knowne and so continually published do not?

Y

IF

If any Remonstrant shall say, Make me sure of mine Election, and that no immutable eternall decree of Reprobation shall keep me out of heaven, and then I will labour, I will toil, I will sweat to attain eternall life; I answer, No other man can make thee sure of it: but do what thou sayest, and thou mayest make thy self sure of it. And if thou wilt not for such a price adventure thy pains, unlesse God wil first make thee of his privie counsel, eternall damnation is but a just reward of thine idlenesse and profanenesse.

[Last of all, the immutability of all Gods eternal decrees whatsoever is a thing out of al question amongst orthodox Divines (I need not except Vorstius the Remonstrant, because no man reckoneth him amongst orthodox Divines:)] I wonder therefore how this Authour should think he hath said any thing against the Divine Absolute decrees of Predestination and Reprobation, onely because they are *peremptory, inevitable, irreversible, &c.* If God upon the eternall prescience of Judas his finall impenitency conceived an eternall decree of his Reprobation and Damnation (as Arminius himself granteth) *implicat contradictionem, velle non facere eandem rem, aut revocare illud decretum, &c.* *Sempiterna voluntas Dei nunquam mutabilitati subjacet, quia initium existendi non habet.* It is a thing unbeseeming the Divine Majesty, not to decree from all eternity whatsoever he will do, or not do for men or unto men in time; or when hee hath so decreed, to revoke or change any of his decrees. If therefore the Remonstrants Predestination and Reprobation be reversible decrees, we will none of them; for we are sure they were never of Gods making.

Calvines saying is most true: For the decree of Reprobation is no cause of infidelity; though the decree

decree of Predestination prepareth for men that grace which worketh faith and sanctification in their hearts.

The *Landgraves* profane speech maketh as much against the Arminian Predestination as against that which we hold. For, suppose a Remonstrant had told him, *If you be elected, it is because God hath eternally fore-seen that you will die a penitent and a faithfull man: If you be reprobated, it is because God hath eternally fore-seen you will die a faithlesse and a wicked man,* this in all likelihood would have been so farre from taking away his desperate profanenesse, that it would have increased it: for God cannot be deceived in his fore-sight.

We prove not the truth of our doctrine from any mans holinesse, but from holy Scriptures: we therefore passe by this discourse as wholly impertinent. All that he saith of the *Epicures* might as well be said by us against the Remonstrants opinions: but we take no pleasure in idle vagaries.

Mens practice cannot be guided by decrees of God concealed from their knowledge, though they be decrees concerning their good or evil. But if men will shew themselves reasonable men, and not mad man, they must take their rules of practice from such revealed decrees as teach what actions are means to attain good, and what are means to draw evil upon our selves.

He hath a crazed brain that will draw practicall conclusions or *Logicall sequels* from decrees or antecedents whereof he knoweth not the particular tenour, or how in singular they concern himselfe.

For his objection against the second answer, we say, Let him understand absolute Reprobation and absolute Election as by us it hath been formerly explained, and not according to his erroneous fausie,

which hath been often confuted; and it no more begetteth sloth or carnall liberty than the Remonstrants eternall Election and Reprobation springing from Gods infallible and eternall prescience, nay, much lesser. For according to our position, no man can have so strong a perswasion that he is elected, and shall be saved, whilst he continueth in sloth, carnall security, or sinfull actions, as he may in theirs. If it be once conceived that the eternall decrees, which distinguish men elected and reprobated, stand founded upon the fore-seen finall goodnesse of men, such is the vain confidence which most men have of their own free-will, and of the soveraigne dominion which their will hath over its own acts, that though they be never so wicked for the present, yet they are most ready to flatter themselves that they will turn good and holy men before their death. And thus they spend their whole life in sinne and carnall security, whilst they hope to put themselves within the number of the elect by their finall penitency when they please. But hee that believeth that Predestination is an act of Gods absolute will and free mercy, and that faith and holinesse are the proper effects thereof, hee can have cold comfort of his election or Salvation whilst he continueth in his carnall and wicked conversation; nay, he must needs be in fear of damnation: especially since he dareth not trust to the broken reed of his own free-will for his repentance and perseverance, as men of a contrary opinion are easily induced to do. He may have some slender hope of being converted at the length, because it is within the limits of Gods power and mercy to doe it: yet he cannot (in all likelihood) so securely and carnally presume upon his finall conversion and perseverance

hindereth not piety and a godly life.

rance as those who ascribe these good acts unto their own free-will, and the certainty of them to the intuitive prescience of the Divine understanding, and not to an operative effectually eternall decree of his will.

To this may be added, that whatsoever for fashions sake Remonstrants talk of eternall Predestination and Reprobation, yet some hold them such incomplete acts or decrees as are never established in mente & voluntate Divina before mans free-will hath actually done all the good or evil which it doth in this life. So that the decree of Reprobation being conceived by them *ad modum sententiae pendentis, donec per liberum hominis arbitrium omnia sint posita in esse & in actu quae per illud poni debent*, every man may guesse what boldnesse this is likely to breed in most men of deferring their repentance, and continuing in their carnall security till they think their end is drawing near: which few think of untill it suddenly surpriseth them.

The Remonstrants lately in plain terms affirm, *Falsum est quod electio facta sit ab aeterno*: By which it is plain what they think of the decree of Reprobation. I have stood the longer upon this, that every man may see what the Remonstrants principally aim at, when they are so bitter against absolute Predestination and Reprobation, and so eager for their conditionate Predestination and Reprobation: namely, these two things: First, that retaining the bare name of eternal Election and Reprobation they may closely and obliquely oppugne the eternity of those distinct decrees. Secondly, that they may plainly reduce all the difference of those distinct decrees, as they are terminated unto singular persons, unto the different acts of mens free-will, and exclude that difference which the Apostle testifieth to have been in the Divine will towards the sonnes

Vide Penot. p. 234. Et Grev. de elect. pag. 136. Et Rem. Exam. Cen- sur. p. 192.

of men, and that before the foundations of the world were laid, *Rom. 8. 30. & 9. 11. Eph. 1. 4. & 11. Acts 13. 48.*

The ignorance of Gods decree, whether this or that singular person be in the number of the Elect or no, doth much alter the case in the matter which is now under debate. We now inquire whether the Remonstrants doctrine or ours be more likely to nourish carnall security in a man who hath yet no knowledge of his particular Election or Reprobation, of his future Glorification or Damnation. We say, that though men of perverse minds, whilst they are occupied in wicked courses, may out of both doctrines take occasion of carnall security and of sleeping in sin, yet that doctrine which breedeth a stronger presumption of being elected and saved in the mind of a sinner continuing addicted unto his sinfull courses, is that which most nourisheth and cherisheth men in their present loosenesse and lewdnesse: And this is evidently the doctrine of the Remonstrants, and not ours. For any Remonstrant (though never so wicked) may thus reason with himselfe leaning unto their principles, *I am (for all my present wicked condition) a man elected, and a man most certainly to be saved, if out of mine own free-will excited and enabled by Divine grace, I shall repent and truly believe in the Sonne of God, and so end my life: But these being actions which God hath put within mine owne power, I am resolved to perform them hereafter: Therefore I shall be saved.* It is the minor proposition which nourisheth a man in his present lewdnesse, and yet maketh him presume upon his future happinesse. And the minor containing nothing in it but a promise of doing that good for a mans owne selfe which lieth (as he thinketh) in his owne power to doe, no man thus affected will greatly feare to continue in sin, or stand in any great feare of eternall

eternall damnation. But according to our doctrine, a man of common sense will reason thus, *I stedfastly believe that if God have elected me, he will sanctifie me with his grace, and bring me unto glory: and if I be not sanctified with grace whilst I live here, I was never elected, I shall never be saved: But mine owne conscience tell eth me, that as yet I am unsanctified, that I wallow in loosenesse and lewdnesse of life.*

The true and naturall genius of these premisses truly apprehended, is to rowse a man out of sloth, and to quell groundlesse presumption of his future salvation, and (in a word) to make him conclude, *Till I alter my course of life, I must not dreame of any Election or Glorification.*

Now for the manner of reasoning which this author will needs teach us, it is not worth the learning. Many, saith he, are ordained inevitably to destruction, and a few to salvation.

If by an ordination to destruction and salvation he meane an absolute and peremptory will in God to damne some men whether they doe well or ill, we hold no such absolute ordination. If he meane an eternall absolute decree of God to bring some men (fewer in number) unto grace and glory, and to permit some others (farre more in number) to abuse the meanes of grace, to lose the Kingdome of glory, to procure their owne damnation, we cannot deny it unlesse we will deny our Saviours expresse words, *Multi vocati, pauci electi*: Many runne in the broad way which leadeth unto death, few in the narrow way which leadeth unto life: which I thinke this author will not say happened without Gods eternall ordination.

For the word *inevitably*, it is thrust into this proposition very unfitly. Things are said to be evitable or inevitable unto men, when by their actions they

may or may not be avoyded: but as for the eternall ordinations of God acted immanently in himselfe, he that termeth them *evitable* or *inevitable* in regard of us, who were not then in being, speaketh he knoweth not what.

P

Now for his reason, *Either I am absolutely chosen to grace and glory, or absolutely cast off from both. If chosen, I must of necessity believe, and be saved: If cast-off, I must of necessity not believe, and be damned.* It by absolute Election and Abjection he understand such an absolutenesse as bringeth men to the meanes or end of either without their owne voluntary acts, we utterly disclaime it. If he meane such an absolute Election and Preterition as prepareth effectually grace for some, and giveth it them in due time, and prepareth not such effectually grace for others, neither giveth it them at any time, we grant this absolute Election and Reprobation. But whereas he saith, *If chosen, I must of necessity believe, and be saved*, the contrary followeth, *If chosen, I shall with a free-will worke out mine owne salvation.* And whereas he saith, *If reprobated, I must necessarily not believe and be damned*, the contrary likewise followeth, *If reprobated, I shall out of the hardnesse of mine owne heart, willingly and wittingly run in the broad way which leadeth unto my damnation.* As for the Necessity of believing and not-believing, which he thinketh must needs follow upon absolute Election and Reprobation, in both we grant *necessitatem infallibilitatis*; in neither *coactionis*: In both we grant *necessitatem positionis* or *ordinis*; in neither *necessitatem eventus*, or *impossibilitatem eventus contrarii*. God is according to his owne essence and nature *Causa necessaria*: yet the second and immediate causes are not necessitated unto their actions, *y quia prima causa non tollit modum sue causalitatis a secundis*. There is need therefore for any man to take thought

Vide Albert.
part. 1. tract.
15. q. 61. p.
138.
b. & q. 63.
pag. 144.

y Albert.
part. 1. tract.
16. qu. 63.
p. 144.

thought both about the meanes and about the end, not to get a new ordination or decree from God, but because the eternall ordination of men unto glory cannot be effected without their owne serious care and endeavour, and because the eternall ordination of men unto punishment cannot be avoyded but by shaking off sloth and carnal security.

Unto all this I adde, That eternall Predestination and Reprobation, as it is founded by the remonstrants upon Gods eternall prescience, draweth the same necessity after it. For I reason thus after his pattern; *I am either upon Gods eternall prescience of my finall perseverance in faith, absolutely chosen to grace and glory, or upon Gods eternall prescience of my finall impenitency absolutely cast-off from both.* If upon the Divine eternall infallible prescience of my believing and persevering I was ordained unto salvation, I must of necessity believe, and be saved: If upon the same eternall and immutable prescience of my infidelity and impenitency I was ordained to damnation, I must as necessarily not believe, and be damned. There is the same force in this manner of reasoning to induce a carnall sluggish soule unto carelesnesse which is in the other: There is as great necessity put upon humane actions by the eternall prescience of God as is by his eternall Predestination. And if any man have looked into School-divinity, he cannot be ignorant that the same objections which are made against Predestination, as overthrowing the liberty of mans will, and putting a necessity and inevitability upon his actions, they are likewise made against the Divine Prescience, as doing the same: and the self-same answers and distinctions which free the one from this calumny, free the other.

Molina (no enemy to the Remonstrants doctrine) plainly affirmeth, *In concilianda tam libertate arbi-* z Conc. qu.
trii 22. pag. 299.

trii nostri circa actus peccatorum quam evitabilitate eorum cum divina providentia, non alius labor est quam in iisdem conciliandis cum præscentia quâ Deus prævidet eos esse futuros, nisi impediatur. Malderus (no friend to the Contra-remonstrants) a granteth absolute Predestination both unto the actions of grace, as Believing, Persevering, and the like, and to the end thereof, which is eternall Life. And he detesteth their opinion who hold that the free acts of men cannot be predefined eternally by God; ^b *Absit ut in illam concedamus sententiam quæ docet actus nostros liberos non posse ullo modo à Deo prædefiniri.*

Q And to shut up all in a word; As Tiberius would have beene as carelesse in religion, if he had thought that all things come to passe in time according to an eternall immutable præscentie of God, as he was in thinking that all things come to passe according to an eternall immutable destination of God; so it is as much to be feared, that many remonstrants ground their idlenesse and prophanenesse upon this fansie, That what God hath eternally foreseene will come to passe in time, must of necessity so come to passe, as that any of our opinion should ground it upon the like fansie, That whatsoever God hath eternally predestinated to come to passe in time, must of necessity so come to passe. And since whether we found Predestination upon præscentie or otherwise, still the knowledge and comfortable sense thereof can no otherwise be had then in and by the temporall effects, no reason can be given why absolute Predestination (as it is taught by our Church) should breed more carelesnesse or presumption then the Remonstrants Predestination.

a Antis. pag. 14, 15, 17.

b Pag. 29.

Vide Penot. pag. 231.

Vide Ans. de conc. lib. arbit. cum Præd. cap. 1. & 2.

Treatise.

Treatise.

I Come now to my last reason against it, drawne from the Uncomfortableness of it. It is a doctrine (A) full of desperation, both to them which stand and to those that are fallen, to men out of temptation and to men in temptation.

V. It is an enemy to true Comfort.

It { leadeth into } temptation.
It { leaveth in }

And therefore can be no doctrine of Gods Word; For that is *εὐαγγέλιον*, good newes, to men, a storehouse of sweet consolations for us in our turbidities & lucid intervals, in our best and worst conditions and changes. These things are written, saith the Apostle, that by patience and comfort of the Scriptures we might have hope: implying that therefore was the word written and left to the Church, that by the comforts comprised in it those poore soules that looke toward Heaven might never want in any changes or chances of this mortall life a sweet gale of hope to refresh them and to carry on their ship full merrily toward the haven.

Rom. 15. 4.

I. First, this doctrine (B) leadeth men into temptations, and into such a one too as is as sharpe and dangerous as any the Tempter hath. The devill can easily perswade a man that maketh absolute Reprobation a part of his creed, that he is one of those absolute reprobates: because there are farre more absolute reprobates, even a hundred for one, then absolute chosen ones; and man hath a great deale more reason to thinke that he is one of the most then one of the fewest, one of the huge multitude of inevitable castawayes then one of that little flocke for whom God hath precisely prepared a kingdom. Such a man is not only capable of, but framed and fashioned by his opinion for this suggestion. Which is a very sore (C) one, if we may believe Calvin, Bucer and Zanchius. Calvin telleth us, ⁿ that the devill cannot assault a believer with a temptation more dangerous. And a little after he saith, that it is so much the deadlier, by how much commoner it is then any other. So ordinary is this temptation, that he which is at all times free from it, is a rare man (we are to conceive that he speaketh of those who hold absolute Repro-

n Calv. Instit. 1. 3. c. 24. sect. 4. Nulla tentatione vel gravius vel periculosius fideles per-

cellit Satan. • Rarissimus est cuius non interdum animus hac cogitatione feriatur, Unde tibi salus nisi ex Dei electione? electionis porro quæ tibi revelatio? Quæ si apud quempiam semel invaluit, aut diris tormentis miserum perpetuo excruciat, aut reddit penitus attonitum.

tion:)

Ergo nau-
fragium si
timemus,
solicite ab
hoc scopulo
cavendum,
in quem
nunquam
sine exitio
impingitur.
q Bucer in 8.
ad Rom. q.
de Prad.
Ut caput
omnis noxiz
tentationis,
repellenda
est hæc
quæstio,
Summe
predesti-
nati?
Nam qui de
hoc dubitat,
nec vocatum
se nec justi-
ficatum esse
credere pote-
rit, hoc est,
nequit esse
Christianus.
r Presumen-
dum igitur
ut principia
um fidei, nos
omnes esse à
Deo præsci-
tos.
f Zach. lib 5.
De nat. Dei,
q. de Prad.
t Georg.
Major. in 2.
ad Tim. 2.
fol. 1109.
u Discedo
igitur ad la-
cus interna-
les æternum
dedecus
patriz mez.
Deo vos commendando, cujus misericordia mihi negata est.

tion:) and so dangerous it is, that if it get strength, he which is under it is either miserably *tormented* or mightily *astonished*. And a little after he saith againe, *r He that will not wracke his soule, must avoyd this rocke.* Bucer also hath a passage like to this; *q This doubt, whether we be predestinate or no, must be repelled as the head of every pernicious temptation: For he that doubteth of this, cannot believe that he is called or justified; that is, he cannot be a Christian.* *r Every man therefore must presume upon it as a principle of his faith, that he is elected.* This very speech of Bucers Zanchy maketh use of to the same purpose. Wee see then by the testimonies of these worthy men, that this temptation is very dangerous and ordinary too to such as thinke there be absolute Reprobates.

The truth of both will further appeare by the example of *Petrus Ilosuanus* (D) a Schoolemaster in Hungary, who going to hang himselfe, signified in a writing which he left in his study for the satisfaction of his friends and countrey-men, the true cause of that his unnaturall fact. In that writing he delivered these three things. 1. That he was of Calvines and S. Augustines opinion, That men are not dealt withall *secundum bona aut mala opera*, according to their workes good or evill; but that there are *occultiores cause*, more hidden causes, of mens eternall conditions. 2. That he was one of that wofull company of absolute Reprobates, *vas formatum in ignominiam*, a vessell prepared to dishonour; and that therefore (though his life had beene none of the worst) he could not possibly be saved. 3. That being unable to beare those dreadful apprehensions of wrath with which he was affrighted, hee hanged himselfe. For these are some of his last words there recorded, *u I goe to those infernall lakes, an eternall reproch to my Countrey. I commend you to God, whose mercy is denied to me.* Out of this example, two things we may safely collect: First, That men who thinke there are many whom God hath utterly rejected out of his onely will and pleasure, may be easily brought to thinke by Satans suggestion that they are of that company. Secondly, That this temptation is very dangerous:

I conclude therefore this first part of my last reason, which is, That absolute Reprobation leadeth men into temptation.

II. It leaveth men in temptation: And this it doth two waies; by 1. Making (E) the tempted incapable of true comfort; 2. Making Ministers unable to give true comfort.

1. It maketh the tempted incapable of true comfort: Like a Gorgons head, it doth so trouble their fancies and amaze them, especially in their paroxysmes and fits, that the strongest arguments of comfort, applied with as much art and cunning as may be, will not fasten upon them. With David they say in their feare, that *all men are lyars*, namely all such as come to comfort them in their temptation. The reason is, because it is an opinion incompatible with any word of comfort that can be ministred to the distressed soule in this temptation. Gods Love to mankind, Christs Death for all men, the Calling of poore sinners without exception to repentance and salvation, with all other grounds of consolation, the tempted will easily elude with the grounds of his opinion. Which that we may the better see, let us imagine that we heare a Minister and a tempted Soule reasoning in this or the like manner.

TEMPT. **W**O is (F) me; I am a cast-away: I am absolutely rejected from grace and glory.

MINISTER. Discourage not thy selfe, thou poore afflicted soule: God hath not cast thee off. For he hateth nothing that he hath made, but beareth a love to all men, and to thee among the rest.

TEMPT. God (G) hateth no man as he is his creature, but he batherh a great many as they are sinners in Adam. And God hath a twofold love, as I have learned: a generall love, which putteth forth it selfe in outward and temporall blessings onely; and with this he loveth all men: and a speciall love, by which he provideth everlasting life for men; and with this he loveth onely a very few, which out of his alone will and pleasure he singled from the rest. Under this generall love am I, but not under the speciall.

MINIST. Nay, but God so loveth all men as that he desireth their eternall good: for the Apostle saith, *He would have all to be saved, and he would have no man to perish, nor thee in particular.*

TEMPT. ALL is (H) taken two waies: for all sorts and conditions of men, high and low, rich and poore, bound and free, &c. and for all particular men in these severall sorts and ranks. God would have all men to be saved in the first sense, that is, all sorts: but he would not have all to be saved in the second sense, that is, all particular men of those sorts; some of my Countrey, my calling, my condition of life, but not all and every one, nor me in particular. Or if it be true, that God would have all particular men to be saved, yet he willeth it onely with a revealed will, not with a secret: for with that he will have millions

millions to be damned. Under this revealed will am I, not under the secret.

MIN. Nay, but Christ came into the world to seek and to save what was lost, and is a propitiation not for our sinnes onely, viz. the sinnes of a few particular men, or the sinnes of all sorts of men, but for the sinnes of the whole world: Therefore he came to save thee, and to be a propitiation for thy sinnes: for thou art one of them that were lost, and thou art one of the whole world.

TEMPT. The WORLD, as I have heard, is taken two wayes in Scripture; largely, for all mankind, and strictly, in a restrained signification, for the elect; or for believers. In this latter sense Christ dyed (I) for the World, namely, for the world of the Elect, for the world of believers. Or, if it be true that hee dyed for all mankind, yet he dyed for them but after a sort: he dyed for them all dignitate pretii, he did enough to have redeemed all, if God would have had it so; but he did not die for all voluntate propositi. God never intended that he should shed his blood for all and every man, but for a few selected ones onely, with whom it is my lot not to be numbred.

MIN. God hath founded an universall (K) covenant of peace with men upon the Mediatours blood: and therefore he intended it should be shed for all men universally. Hee hath made a promise of salvation to every one that will believe, and excludeth none that do not exclude themselves.

TEMPT. God purposed that his Sonne should die for all men, and that in his Name should be preached and offered remission of sinnes to every one; but yet upon condition they will repent, believe, and do that which he meaneth, the greatest part of men shall never doe, nor me among the rest.

MIN. God hath a true meaning that all men who were called should repent and believe, that so they might be saved. As he would have all to be saved, so he would have them come to the knowledge of the truth; and as he would have no man to perish, so he would have all men to repent: and therefore he calleth them in the preaching of the Word to the one as well as to the other.

TEMPT. God hath a double (L) call; an outward by the preaching of the Word in mens ears, an inward, by the irresistible work of the Spirit in their hearts. The outward call is a part of Gods outward Will: with that he calleth every man to believe: The inward and effectually call is a part of his secret Will: and with that he calleth not every man to believe, but a very few onely, whom he hath inevitably ordained to eternall life. And therefore by the outward call, which I enjoy among many others, I cannot be assured

assured of Gods good will and meaning, that I should believe, repent, and be saved.

By this (M) we may see, that no sound comfort can be fastned upon a poore soul rooted in this opinion, when he lieth under this horrible temptation.

The example (N) of Francis Spira an Italian Lawyer, will give some further light and proof to this. This Spira, about the yeere 1548. against his knowledge and conscience did openly abjure his Religion, and subscribe to Popery, that thereby he might preserve his life, and goods and liberty. Not long after, he fell into a deep distresse of conscience, out of which he could never wrestle, but ended his wofull dayes in despair. To comfort him came many Divines of worth and note: But against all the comforts which they applied to him, he opposed two things especially. 1. The greatnesse of his sinne: It was a sin (saith he) of a deep die, committed with many urging and aggravating circumstances; and therefore, could not be forgiven. This argument they quickly tooke from him, and convinced him by the example of Peter, that there was nothing in his sinne that could make it irremissible: Peter, that committed the same sinne, and with some more odious circumstances, repented and was pardoned, and so (no doubt) might he. 2. He opposed his absolute Reprobation, and with that he put-off all their comforts. Peter (saith he) repented indeed, and was pardoned, because he was elected: as for me, I was utterly rejected before I was borne; and therefore I cannot possibly repent or be saved. If any man be elected, he shall be saved, though hee have committed sinnes for number many and haiious in degree: but if he be *ex repudiatis*, one of the cast-awayes, *necessariò condemnabitur*, he shall be inevitably condemned, though his sinnes be small and few. ^u A Reprobate must be damned, be his sinnes many or few, great or little, because Gods mercy and Christs merits belong not to him.

In this story (recorded by Caelius Secundus and Calvine, with some others, who lived at that time, and wrote of it to their friends) as in a glasse we may see the disconsolate condition of a poore soul that is strongly conceited that the greatest part of the world are absolute Reprobates, and that he is one of them: He sticketh so fast in the myre and clay, that he can very hardly be drawne out.

2 It maketh Ministers unable to afford true comfort to the tempted: And this it doth, because it 1. Taketh from them all solid grounds of comfort; 2. Leaveth them onely weak and insufficient grounds.

I. It

^u Nihil interest an multa, an pauca, an magna, an parva sint, quando nec Dei misericordia nec Christi sanguis quicquam ad eos pertinet.

I. It bereaveth them of all solid arguments of comfort: which are these; the universality (O) of Gods Love, of Christs Death, and of the new Covenant of Grace. That Minister which doth explain and apply these three things soundly and wisely to him which is tempted in this kind, doth that which is abundantly enough for the relieving and releasing of him from this temptation. And hee that doth not apply these leaveth him as he found him, in the midst of the temptation still; whatsoever may be said to the contrary in the heat of disputation.

x *Milanch. Loc. com. p. 526. c. de Pred.* Et simul-
ta disputantur duras, tamen necesse est in vero
agone ad hanc arcem confugere, videlicet, quod
de voluntate Dei iudicandum sit ex expresse ver-
bo, & quod promissio sit universalis, & quod sit
mandatum Dei æternum & immutabile, Audire
Filium, & assentiri promissioni.

y Obtemperemus igitur, ne vagentur animi quæ-
rentes electionem extra verbum, & relicto Christo
& omisso mandato de amplectenda promissione;
sed teneamus certa & indubitata fide promissionem
gratiz non inanem esse fabulam, sed Deum verè
parefecisse voluntatem suam in promissione, & ve-
rè præstare quod promissit.

x P. 230. de prom. *Evangel.* Sicut est necesse scire Evan-
gelium esse promissionem gratuitam, ita necesse
est scire Evangelium promissionem universalem
esse. Hanc universalem tenere necesse est adversus
periculosas imaginationes de prædestinatione, ne
disputemus hanc promissionem ad paucos quod-
dam alios pertinere, non pertinere ad nos. Non
enim dubium est, quia omnium animos hæc co-
gitatio exerceat.

By these speeches we see clearly what this learned man thought to be the true *balm of Gilead*, whereby a wounded soul should be cured; viz. The universality of the Promise, and of Gods Love, and of Christs Death; for they all hang together, and cannot be disjoyned.

The reason why those grounds are able to help a man in such a case, is twofold.

1. Because they are directly contradictory to the temptation. A will to save all, a giving of Christ to death for all, a serious offer of grace to all, cannot possibly stand with an absolute antecedent will and intent of casting-away the greatest part of mankind, or, to say the truth, of any one man in the world. Upon this followeth the second reason.

2. Because they serve to convince the tempted, that he cannot be in that condition in which he supposeth himself to be.

For

x Though (saith (P) Melan-
cthon) there be many things dis-
puted in this point more harshly,
yet when all is done, the univer-
sall promise of grace and salva-
tion is a Christians onely bulwark
in this temptation and combat.

y Let us not therefore (saith he)
leave Christ, and seek for an Ele-
ction out of the Word; but let us
judge of Gods Will of saving
men by the promise and com-
mandment, which are both u-
niversall. And in another place
of the same book he hath these
words, *As it is needfull to know
that the promise of salvation is
free; so is it needfull to know that
it is universall, against some dan-
gerous conceits of Predestination.*

For if two contradictories cannot be true, he that evin-
ceth the truth of the one, convinceth the understanding
of the untruth of the other; and he that maketh it appear,
that this contradictory, *God would have all to be saved, redeem-
ed and called, to repent and believe,* is true, putteth it out of all
doubt to the understanding; that the other contradictory, *God
will have most men to be absolutely and inevitably damned,* must
needs be false; and so raiseth up that poor soul which was
pressed down with an erroneous conceit and fear that it was
true. In this manner did (2) Junius (though not in the
same temptation) relieve a woman perplexed exceedingly
with a strong perswasion that she and all her children should
damned; because she was busied about her children at a cer-
tain time when she should have been at Masse. Junius maketh
short work with her, telleth her that her employment about
her children was a duty pleasing to God, but the Masse was
a mere will-worship; and so delivering her of her error up-
on which the temptation was built giveth her present ease
and comfort. In like manner tell a man who feareth himself
to be an absolute Reprobate, that there are no such abso-
lute Reprobates, and that his fear is but mere fancy and his
doubt a dream; convince him once by contradictory grounds,
that there is no man in the world in that state in which he
thinketh himself to be, and you drive out one nail by another,
and expell the temptation. These are the sword of *Alexan-
der*, which will cut asunder this Gordian knot of absolute
Reprobation; and these are the true Nephthys of a sick and
sorrowful soul.

But now these true grounds of hope and comfort no Minister
can make use of that holdeth absolute Reprobation; nor, if he
do usurp them, can he possibly maintain them against the replies
of the tempted, unless he relinquish his opinion: because (as
I have said) there is a plain contradiction between them, and
no man is able to maintain two propositions which speak con-
trary things, to be both true, any more then he can make it good,
that the same thing may have a being and no being at the same
time. For example; A Minister cometh to comfort a man that
thinketh himself to be an absolute Reprobate: and how doth he
set about it? He telleth him, That *God would have all to be saved,*
that *Christ died for all*, &c. But what right hath he to these
grounds of comfort seeing he holdeth the contrary conclusions,
viz. That *God will have a great many to be damned and to
have no part in Christ*? Well; he usurpeth them notwith-
standing; But is he able to maintain them against the an-
swers

Z

swers

swers of the tempted? or can he make a good reply? No certainly. For thus answereth the tempted, God (R) would have all to be saved with a revealed, but not with a secret will: and Christ died for all men sufficiently, but not intentionally; or if God did intend that he should die for all, yet he intended it upon a condition which he purposed the most should never perform. What can the Minister reply to this? If he will make a direct reply which shall take away the answer, he must deny that God hath two wills, the one opposite to the other, a secret will that many shall unavoidably be damned, and a revealed will that all men may be possibly saved. And he must also deny that God had an intent that Christ should not die for a great many, or that he intended he should die for all upon condition they would believe and repent, and yet purposed that the most should never believe and repent. But can he deny these things? He cannot, except he deny his own conclusion, which is, That there are many thousands eternally and unavoidably rejected in Gods absolute purpose from grace and glory. For that conclusion is all one with the answers of the tempted, and contradictory to those arguments of comfort which he is glad to make use of. Absolute Reprobation therefore bereaveth that Minister who believeth it, of all solid grounds of consolation; and so maketh him unable to recover a poor soul wounded with this temptation.

I I. Secondly, it leaveth a Minister some weak grounds onely and insufficient to quiet the tempted: and therefore it maketh him unable to comfort him. The grounds which it leaveth him are insufficient, because they cannot (S) convince, and make it evident to the understanding of the tempted that he is not that which he feareth, that is, a Reprobate. Out of temptation probabilities will uphold a mans hopes (as they did Manoahs wives, Judg. 13. 22. 23. If the Lord would kill us, he would not have received a burnt-offering at our hands, nor shewed us all these things;) because men are not so mistrustfull then: But in temptation men are usually very suspicious and incredulous, like Jacob, who would not be perswaded that Joseph was alive and a great man in Egypt till he saw the chariots that were sent to fetch him thither, Gen. 45. 25. and like Thomas who would not believe that Christ was risen, till he saw the print of the nails and spear, Iohn 20. 25. They will not believe any thing that is spoken for their comfort, till it be made so apparent that they have nothing to say to the contrary. My self have known some, who in their temptations have often

put their comforters to their proofs, to their protestations, nay to their oaths too, before they would believe their words of comfort. And in this temptation we speak of, men are so strongly possessed with the fear of eternall rejection from the face of God that they will not easily without manifest conviction believe the contrary. But grounds convincing and satisfying a Minister that maintaineth absolute Reprobation hath not in store. Nothing can he say that is able to make it appear infallibly and undeniably to the understanding of the tempted, that he is no absolute Reprobate. All that he (T) can say is, Be of good comfort: you are a believer, a truly repenting sinner; therefore no Reprobate. For faith and repentance are infallible fruits of Election, and arguments of a state contrary to what you fear. But this the tempted will deny: He will say, that he is no believer, &c. And how will the Minister convince him that he is? He must prove to him by the outward acts of faith and repentance (for they onely are apparent to him) that he doth repent and believe. But this proof is not demonstrative, nor doth convince; because *opera virtutum similiari possunt*, the externall acts of faith, repentance, or any other grace may be counterfeited. The devill may seem to be an angel of light; wolves may go in sheeps clothing; Judas may make the world believe by his preaching and following of Christ, that he is a true Apostle; and Simon Magnus, though he remain in the gall of bitterness and bond of iniquity, may be thought by his receiving of Baptisme to be a true believer: and so may any hypocrite by some exteriour acts of faith and repentance delude the best discerners of spirits among men, and gain the opinion and esteem of a true penitent and believer. Actions externally good, or good in appearance, may be evill indeed for want of a good rule, manner, end, or some other good circumstances with which an action that is good must be clothed; (For *bonum non virtutis est ex integritate*;) and so by good consequence cannot certainly prove the man who doth them to be a good man, or to have the grace of faith, repentance, or any other truly planted in his heart. Which being so, I say that a Minister cannot (V) by the outward acts and fruits of faith and repentance which he seeth come from him, make it evident to the tempted, to the silencing of all replies, that he is without doubt a true believer and repenting sinner, and consequently no Reprobate. For still the tempted may say, You may be deceived in me: for you cannot see any thing more in me then hath been seen in many a Reprobate. And if this be all you can say to prove me to be none, I am not satisfied, I may be a Reprobate:

say I am a Reprobate, and you are but a miserable comforter, a Physician of no value.

This that I say, Piscator (X) doth confesse ingenuously in *Disput. de Pred. contra Schafman. thes. 85.* where he saith, 1. That no comfort can be possibly instilled into the souls of Reprobates afflicted with this horrible temptation: from whence it followeth, that the farre greatest part of men, even an hundred for one, must bear their burden (if they fall into this distemper and trouble) as well as they can: the Gospel is not able to afford them any solid comfort. 2. That the Elect being in this condition may indeed be comforted, but it must be by their sense of sinne and their desire to be freed of it by Christ: which proofs are but onely probable to the best, and to a man in temptation no proofs at all; and consequently either no comforts or very small ones. In the end of the same *Thess* also, where he saith, that a man should reason thus with himself, *Grace is offered to some with a minde of communicating it unto them; therefore it may be that I am one of those to whom it is so offered*: in this place (I say) he implyeth plainly, that the doctrine of absolute Reprobation, which teacheth the communication of grace to a very few onely, affordeth but a *fieri potest*, a Peradventure I am Elected, (and that a very poore one too) for a poore soul to comfort himself withall.

An Answer to his last reason, drawn from the Uncomfortableness of this doctrine.

Let these few undoubted truths be alwayes remembered; 1. That Predestination and Reprobation are eternall immanent acts *in mente ac voluntate Divina* before the foundations of the world were laid. 2. That as they are such immanent acts or decrees, they work nothing upon men, because the men themselves as yet had no being. 3. That when singular persons come into temporall being, the effects or consequents of those decrees are alwayes wrought according to the nature of the subjects. 4. That the decrees

decrees of Predestination and Reprobation are irreversibile and immutable. 5. That there is no reasonable ground of any particular mans perswasion that he is either under the one decree or the other, but onely what is collected *a posteriori*, from the effects. These being agreed upon, it will easily be made appear that the doctrine of the Remonstrants is more uncomfortable to men then ours.

That Gods Predestination and Non-predestination or negative Reprobation are eternall, absolute, and irreversibile decrees, and that they are founded in Gods free pleasure of shewing speciall mercy where he will and denying it where he thinks good, is a more comfortable doctrine then that of the Remonstrants, *scilicet*, That the forenamed eternall decrees were enacted and founded upon the intuitive prescience of mens perseverance in good or bad acts.

Now whereas he supposeth it cannot be true Evangelicall doctrine which affords not consolation unto all men in their best and worst conditions and changes, this proposition of his must have many limitations, or it will prove utterly false.

1. It must be understood onely of those who seek consolation in the right way wherein according to Gods will and word consolation is to be found: otherwise a true doctrine may not only be uncomfortable, but full of terrour and affright. For example; He that would be comforted with hope of his Predestination, whilst he is resolved to sit idle or to run on in the broad way, the Gospel neither doth nor ought afford him any sweet comfort: and it is a signe that their doctrine is false, if to men thus affected it affordeth any comfortable hope of being carried to Heaven.

2. A doctrine which in the event is uncomfortable to millions of men, is not by this convinced of untruth, unlesse it be so according to the nature of the doctrine and according to right reason and judgement. For if it be a mans own blinde and corrupt reason or his inordinate and distempered affection which maketh it so *quoad hunc*, this is nothing to prove the doctrine untrue. Our Saviours doctrine *Luk. 18. 25.* was so uncomfortable to his Disciples, that it made them cry out, *Who then can be saved?* yet it was not untrue.

3. Lastly, whereas we are now in a comparative question, Whether the Remonstrants doctrine or ours be more or lesse comfortable; it is not enough to shew that accidentally, through the false apprehension or disordered affections of men, disconsolation or desperation may arise from ours, unlesse he can clear the Remonstrants doctrine from the same inconveniences; which we know he cannot, and which we can and will prove to be more liable thereunto then ours.

B

Whereas he saith our doctrine *leadeth men into temptation*, because *the devil may easily perswade a man that believeth absolute Reprobation, that he is one of those absolute reprobates*, there being *an hundred absolute reprobates for one absolute elect*, and there being *more reason for any man to think that he is one of the most then of the fewest*: We answer, That *absolute Reprobation* is Gods absolute decree of not-giving unto many men that effectuell grace without which he infallibly knoweth they will never attain unto glory. And by *absolute reprobates* nothing else can truly be understood, but persons thus absolutely distinguished from the elect in the immanent act of Gods eternall and immutable will. If this Author have any other meaning, when he so often inculcateth *absolute Reprobation* and *absolute reprobates*,

reprobates, we leave him to fight with his own fancies. Now the Remonstrants in this sense hold absolute Reprobation and absolute reprobates. For albeit they set three eternall decrees in order of consideration before they come to Election and Reprobation, yet they bring God in the fourth upon an eternall prescience eternally decreeing to save these singular and certain persons, and to damne these singular and certain persons, and no other. If this last decree be eternall and irreverfible, if it be founded upon the eternall foresight of their finall impenitency, God hath as absolutely rejected many men from speciall or effectuell grace and glory in their doctrine as in ours.

The *devil* may suggest, but he cannot more easily *perswade a man that maketh it his creed*, That *ex statu lapsi* God hath out of his good pleasure and mere mercy elected some unto the attainment of salvation, and out of his absolute will left others to the losing thereof, then he may perswade those who make all men eternally reprobated whom God eternally foresaw would out of their own free-will live and die impenitent. A man must be perswaded that his own free-will was a more likely means to put him within the decree of eternall Election then the free mercy of God, or else our doctrine affordeth more hope to any man of being predestinated then theirs. Now there is no well-instructed and humble Christian, who knoweth the corruption of his own free-will and the inconstancy thereof, though aided with sufficient grace, but will easilier be perswaded to a comfortable apprehension of his Election or certain salvation, when he conceiveth it as depending on Gods speciall and mere mercy, then if he should conceive it as depending upon

the speciall good acts of his own free-will and foreseen perseverance therein unto his lives end; For this is, as S. Augustine speaketh, *Firmiore potius quam infirmiore spem suam committere.*

As for his instance in the small number of the Elect and great number of the Reprobate, though speaking of Christians, we allow not his account of an hundred for one, yet we acknowledge the number of the Elect (great in it self) to be smaller then the number of the Non-elect. But so it is likewise in the doctrine of the Remonstrants: and there is farre lesse reason for any sinfull man to hope that he is rather one of the fewest then one of the most, when the discrimination must arise from the goodnesse of his own free-will, then when it is supposed to arise from the mere mercy of God. If God in his eternall decree of Election say, *I will have mercy upon whom I will have mercy*, as every man is under the same estate of misery, so every man hath reason to conceive himself a capable subject of this mercy, though *de facto* it should be extended to never so few. But if in his eternall decree of Election he say thus, *I will shew this speciall mercy unto none but those whom I have foreseen using well the grace which I shall offer them, and continuing in the exercise of repentance, faith, and holinesse to their lives end*, few or none can with probability otherwise perswade themselves then they are reprobates; at least none of those whom he imagineth to be under the forenamed temptation, For the devill may thus suggest, *In your own opinion no man was elected out of Gods absolute free-will and mercy, but all were reprobated before the foundations of the world were laid that were not foreseen embracing Gods grace when it was offered, exercising the same in the acts of faith and sanctification, and persevering in so doing till their lives end.* You know that there

there is not one of an hundred that doth this, why should you think that you are rather one of the fewest then one of the most? Nay, you know that hitherto you have resisted the motions of Gods Spirit, and obeyed your own sinfull lusts; that if at any time your will hath had an inclination to do good, it presently started aside like a broken bow: how can you think that you are one of those in whom God eternally foresaw repentance, faith and perseverance, and so put you in the number of his Elect? Surely you are in the roll of Reprobates. The Remonstrants doctrine doth so fashion men to receive this suggestion, that unlesse he will forsake his opinion of Predestination and Reprobation upon the foreseen good or bad acts of men, he hath nothing to keep him from despair, or to perswade him that he is not in the number of those who were eternally reprobated. But in our opinion, though a man for the present stick fast in the filthy mire of sin, and so cannot fetch any true comfort from the assurance of his Election, yet he is better armed against the devil suggesting the certainty of his Reprobation: For he may answer, *I confesse, I finde my self tied as yet and bound in the chains of my sinnes; I acknowledge, I deserve nothing but eternall damnation. And if my Election or salvation had depended upon Gods foresight what good courses out of mine own free-will excited by grace I should take and continue in, I could not otherwise think of my self then of a man reprobated and appointed unto damnation. But I know that Gods eternall Election is a decree of pure mercy and not of retributive justice; that the bending of mens hearts to believe, repent and persevere are the supernaturall fruits of that eternall mercy, and not the naturall fruits of any mans free-will. Albeit therefore I do not as yet finde any signes or effects which can put me in comfort of my Election, yet so long as I am a capable subject of Gods saving mercy,*

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mercy, all the devils in hell cannot prove my Reprobation. Nay, this very diabolicall suggestion which by Gods providence hath affrighted my soul with fear of Reprobation upon the view of my sinnes, I take as a token of Gods eternall mercy, beginning to rouse me out of the bed of security, and intending to do me good. So that whatsoever Calvin, Bucer, Zanchius, or any man else hath said concerning the danger of this temptation, doth as nearly concern the Remonstrants as it doth us. For though this Author think to help himself by putting in the term ABSOLUTE, when he speaketh of Reprobation as we defend it, and by leaving it out alwayes when he speaketh of Reprobation as he holdeth it, this helpeth not his cause at all. For we are now disputing about the eternall decrees and immanent acts which Divines call Predestination and Reprobation, and not about the temporall effects and externall accomplishment thereof, unto which sometimes the name of Predestination and Reprobation is also given. The Divine immanent act of reprobating Cain, Judas, or any other, is as absolute a Reprobation, as irreversible and immutable, being conceived after the Remonstrants doctrine as after ours. For albeit they place an act of absolute prescience before Reprobation, which we place after, yet both they and we acknowledge it such an absolute decree as never was nor ever will be altered. If the temporall accomplishment, which is the actuall Damnation of the Reprobate, be termed their Reprobation, we say as well as they. That this dependeth upon temporall conditions. For that one temporall effect should depend by way of condition upon another, is agreeable to truth and right reason: but that an immanent eternall act of Gods will should depend by way of condition upon a temporall act of mans will, is contrary to true Divinity.

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vinity. Reprobation therefore as it is eternally an act or decree immanent in voluntate ac mente Divina, must of necessity be absolute.

His example of the Hungarian Schoolmaster is a poore proof against absolute Reprobation. For first St. Augustine and Calvine and all Orthodox Divines are of opinion, that though men be not predestinated or passed by *secundum previsionem operum bonorum aut malorum*, (for all men are foreseen alike plunged in sin and misery as they are objects of Election and Non-election or Preterition) yet for salvation and damnation at the day of judgement, all men shall be dealt withall *secundum bona aut mala opera*. Secondly, if this man perswaded himself that he was one of the wofull company of absolute Reprobates, and that therefore he could not be saved I would know if he would have been otherwise perswaded had a Remonstrant told him, There is indeed an eternall and immutable decree of Reprobation, but it made no absolute Reprobates but such whom God eternally and absolutely foresaw would die impenitent; God foresaw that you would by the help of his mercy and grace die a faithfull and penitent man. This cold comfort which the Remonstrants doctrine giveth against absolute Reprobation could never have kept this wretch from hanging himself. For he would have choked his comforter with the same answer which made him choke himself, I commend you to God, but I finde this mercy is denied to me, for I know I have an impenitent heart. Reprobation therefore which is Gods eternall decree, being as absolute in their opinion as in ours, it affordeth the devill the same matter of suggestion.

Now to his second argument, That absolute Reprobation maketh a tempted man incapable of comfort, and a Minister unable to give true comfort, we answer, That the eternall Reprobation of Cain or Judas, upon

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upon an eternall prescience is more liable to this objection then that which we defend, for the reasons above mentioned. No man ought to seek for comfort of his Election but in the fruits thereof, nor to be utterly discomfited with apprehending his Reprobation untill he be incapable of the fruits of Election. If any be so distempered in his reason or affection that upon the devils suggestion he will like a wizard ghesse at his own Reprobation, and foretell his own damnation, it will be as hard for a Remonstrant to remove this uncertain and ungrounded fancy as for us. The reason is, Because whatsoever he telleth him of Gods love, Christs death, generall vocation, &c. the tempted will still elude with saying, *These concern such whom God hath not upon his eternall and absolute prescience absolutely resolved to condemn: But I know that I am one of those in whom God hath foreseen finall impenitency, &c. and thereupon from everlasting hath decreed me to damnation.*

To his imaginary Conference.

IT is no hard matter to make any opinion seem absurd, where an Adversary frameth both objections and answers. If we shall take the same course, we can burden his opinion of Predestination and Reprobation upon prescience of the different acts of mens free will with more and greater inconveniences. In generall we say,

1. First, that whereas he is only carefull to prevent the devils suggestions whereby he goeth about to drive men into despair, there is farre more need to prevent those whereby he holdeth men in security. If one man have been perplexed or driven into despair by the doctrine of absolute Predestination and

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Reprobation, hundreds are emboldened unto carelesse and presumption upon the doctrine of conditionate Predestination and Reprobation. For this maketh every man believe that he may be a predestinated man when he listeth. No man maketh any great haste to do that which he conceiveth he may do well enough at any time.

Secondly, in this imaginary conference he supposeth alwayes that a man must be rid out of dread and perplexity by the Minister assuring him that he is no Reprobate: wherein he himself is quite deceived. For no Minister hath any such commission, nor any such revelation. He must go another way to work; wherein our doctrine will further him better then that of the Remonstrants.

Lastly, there is no man so foolish as to think that a Minister can shew him whether he be in the number of the Elect or of the Reprobate; or that a wicked man perplexed with this doubtfull cogitation, can be so freed from it as to incline to the more comfortable part, whilest he continueth impenitent. All that can be done for his good, whilest he continueth faithlesse and impenitent, is to perswade him to suspend the opinion of his Reprobation; whereof his own reason recollected is able to tell him he hath no certain knowledge. And it is a rule, *De quolibet presumendum bonum donec constet contrarium.* That doctrine therefore must needs be more powerfull to make a man suspend the opinion of his being Reprobate, which is more likely to bring him into some probable hope of his future repentance. Now unto a man feeling the corruption of his own nature, and perplexed with the conscience of his continuall voluntary rebellion, and thereupon conceiving himself a Reprobate, what hope of his future conversion can the

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Remonstrants doctrine afford him? He must tell him, *Thou art one of those whom God eternally foresaw repenting, believing, persevering, and who hast all these acts in the power of thine own will: and therefore there is great probability of thy future repentance.* This poor tempted wretch finding in himself for the present all things seeming quite contrary to what the Remonstrant Minister telleth him, will rejoyn, *Thou liest unto me; God never saw any such goodnesse in me: he foresaw that in me which I now see in my self, a wicked will and a perverse heart, which will hold me fettered in sinne unto my lives end. I am therefore one of those whom according to thine own doctrine God eternally reprobated.* As for our doctrine, it cannot give such a tempted person a certainty of his future repentance, but it may give him a more probable and comfortable hope; because it will referre his hope to that unspeakable mercy of God (which this Author hath so highly extolled) and to that omnipotent power whereby God is able to work for us beyond our hope, and to produce in us both the will and the deed of repenting when he pleaseth. There is somewhat more likelihood of future repentance, when a sinner is thus referred to Gods absolute will for it, then when he is referred to his own absolute free-will: and therefore the fear of his Reprobation may in all probability be easier diminished by our doctrine then by theirs. But I come to his Conference betwixt the Tempted person and the Minister: Where I will take leave to make our own answers: for I like not his.

F **TEMPT.** *Who is me; I am a cast-away: I am absolutely rejected from grace and glory.*

MINIST. If thou speakest of Gods eternall secret decree of Election and Reprobation, why dost thou affirm that of thy self which thy own reason must needs tell thee is not known unto thy self? If thou speakest of an absolute rejection from grace and th:

Kingdom of heaven which hath already seized upon thee in this life, why dost thou affirm that which thou knowest and seest to be false? God hath and doth continually afford thee gracious illuminations and excitations: and he will not leave thee destitute of them, if thou do not voluntarily harden thine heart against them. God hath promised forgiveness unto any sinner at what time soever he shall repent: nay, he hath promised eternall life unto any sinner who shall believe in his Son. Thou art not rejected from this covenant of grace nor excluded from the Kingdom of glory untill by voluntary finall impenitency and infidelity thou excludest thy self.

TEMPT. *God hateth no man as he is his creature; but he hateth a great many as they are sinners in Adam. He loveth all men with a generall love; but he loveth onely a very few with his speciall love, by which he provideth everlasting life for them. I am onely under his generall love: I am excluded from his speciall love; and therefore I am a reprobate, and must of necessity be damned.*

MINIST. It is true, that God hateth nothing which himself created; and yet it is most true, that he hateth sinne in any creature of his, and hateth the creature infected with sin in such a manner as Hatred may be attributed unto God. But for all this he so generally loved mankind fallen in Adam that he hath given his onely-begotten Son, that what sinner soever believeth in him, should not perish but have everlasting life. And this everlasting life or heavenly Kingdom is so provided for men by God, that no decrees of his can bring any man thither without faith and repentance, nor no decrees of his can keep any man out who repenteth and believeth. As for the measure of Gods love exhibited in the externall effects unto men, it must not be denied that God poureth out his graces more abundantly upon some men then upon others, and worketh more powerfully and effectually in the hearts of some men then of others; and that out of his alone will and pleasure: But yet where

*Vide Thom.
de Kempis,
l. 1. c. 25.
n. 2*

where this more speciall love is not extended, his lesse speciall love is not restrained to outward and temporall blessings onely, (as you falsly imagine) but it reacheth to internall and spirituall blessings, even such as will bring men to an eternall blessednesse if their voluntarily wickednesse hinder not. As for your curious and impossible desire, to be now ascertained that you are under Gods more speciall grace, you ought not to desire the knowledge of it, neither have I any means or power to breed such an apprehension in your understanding, untill the experimentall sense of your repentance, faith, and resolution to cleave fast unto God, preach unto your own soul and conscience this speciall love of God towards you. In the mean time do not voluntarily harden your own heart, do not say unto your self, *I know I am a Reprobate, I know I am none of those unto whom God intendeth to shew his speciall love, since you know well enough that you neither know it, nor can know it in the state you are.*

TEMPT. *God would have some out of all sorts of men to be saved, but he loveth not every man, neither would he have every particular in these severall sorts to be saved: at least not with his secret will; for with that he will have millions to be damned. And therefore though in his revealed will he would have me saved, yet I am one of those whom in his secret will he hath reprobated and appointed to be damned.*

MINIST. You misconceive the difference betwixt Gods secret will and his revealed will, and ignorantly feign a contrariety and contradiction where there is none. You must therefore know, that Gods revealed will teacheth men upon what terms or conditions he is willing to bestow eternall life upon them, namely, upon the condition of their repenting, believing and persevering. And under these

conditions God doth not onely desire the salvation of some men out of every sort, but of every particular man in every sort of men. And he hath no secret will contrary to this revealed will, wherein he should purpose to damn any one man repenting, believing and persevering. But you must further know, that God hath an eternall secret will, wherein he hath resolved within himself to have that speciall mercy upon some which shall bring them to repentance, to faith, to perseverance and eternall happinesse. This will containeth not a contradiction of the former, but an accomplishment in such persons as God vouchsafeth this speciall favour. God hath not made his Ministers privie to this secret Will of his: and therefore it is a vain desire in you to be assured of this from the Minister. By labouring to perform Gods revealed Will, you may attain a comfortable perswasion that you are under that his secret Will. But whilst you neglect to do that, it is impossible that you should be freed from your fear of Reprobation and Damnation, and unprofitable for you to be possessed with a groundlesse comfort of your Election and certain Salvation.

TEMPT. *Christ died onely for the world of the elect. Or if he died for all mankind, he died for them all dignitate pretii; he did not die for all voluntate propositi. God never intended that he should shed his blood for all and every man, but for a few selected ones onely: of whose number I am not, for I am a Reprobate.*

MINIST. Christ died for all and every singular person, who by repentance and faith in his blood may, according to the tenour of the Gospel, have eternall life given him through Jesus Christ our Lord. And Christ died thus for all, not onely because his death was in regard of the worth a sufficient ranfome for all and more than all, but because it is Gods

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settled purpose, by Christs blood-shed to save any man that shall believe truly in him, and to save no man that continueth an unbeliever. Christ dyed not to save any few selected ones without their repentance and faith: and Christ died not with an exception or exclusion of any one man in the world from the benefit of salvation, performing the condition of faith and repentance. When any man hath finished his course in faith and godlinesse, and is arrived in Heaven, the event undeniably proveth that God had an eternall absolute purpose of giving the grace of repentance and perseverance unto such a man, and saving him by the blood of Christ. And when any other man hath finished his course in impenitency and infidelity, and is plunged into hell, the event also undeniably proveth, that God had no eternall absolute purpose to convert, sanctifie, or glorifie such a man. If this be that *voluntas propositi* which you must be acquainted withall before you will seek after salvation by repenting and believing in Christ Jesus, God never made me of his counsel, that I should be able to reveal such a secret unto you. But without the revealing of this, I assure you there lieth no such particular exception against you, that can hinder you from the benefit of Christs blood-shed whensoever you shall repent and believe in him. Desire to do this, endeavour to do this, and then Gods Spirit will in due time bear witness unto your spirit that you are the child of God, and no reprobate. Other course to free you from this horrible tentation I know none.

K TEMPT. Notwithstanding the universall covenant of peace with men upon the Mediatours blood, yet this taketh no effect, but upon condition that men repent and believe. God never meant that the greatest part of men should do this: And I by name am one of those whom God never meant should doe it: for I am a Reprobate.

MINIST.

MINIST. It is most true, that Christs blood is effectually to save no man, but upon condition of his repenting and believing. And as you have well apprehended this truth, so learn by it to apprehend another, namely, that Christs blood is effectually to save any man who repenteth and believeth in him. And let not the divels suggestions make you so profane, as to say that God meaneth you should never do that which hee commandeth you to do, and for doing whereof he affordeth you such means as cannot be frustrated but by your own voluntary default and wilfull wickednesse. God willeth that you should neither receive his Word nor his Grace in vain: say not therefore when he calleth upon you to repent, and inciteth you thereunto, that his meaning is you should not repent. But I am afraid you deceive your self with a false construction of these words *God meaning*. You must know it is one thing to say, God truly *meaneth* that men should do what he commandeth, another thing to say that God certainly *purposeth* to make men do what he commandeth. The goodnesse of the action which God commandeth, the Word commanding, and the Spirit exciting thereunto, are good proofs unto you that God meaneth (that is, liketh, desireth, willeth) that you should do those good things which he requireth: but they are not certain proofs that God intendeth or meaneth to remove all those wilfull obstacles which your self may put, or to make you do that which your self careth not to do, nay, striveth not to do. If you will not buckle your self to do any of those good actions which God commandeth, untill some Minister can assure you that you are one of those whom God absolutely meaneth or intendeth *ex nolente facere volentem*, your desire is a disorderly desire, and of a thing impossible to be known by man untill it be wrought by God.

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TEMP.T.

The Sublapsarians doctrine

TEMPT. God hath a double calling of men: an outward calling, by preaching the Word in mens ears; an inward, by the irresistible worke of the Spirit in their hearts. The outward calling is a part of Gods outward Will: the inward and effectuall calling is a part of his secret Will. He calleth me onely with the outward call: and therefore I cannot be assured of Gods good will and meaning, that I should believe, repent, and be saved.

MINIST. You misconceive Gods calling. His outward calling by preaching the Word in mens ears is a means to convey the sense of the Word preached inwardly to their understanding, and *mediante intellectu* inwardly to stirre-up their wills to the doing of such things as they now see would make for their eternall good. And I appeal unto your own knowledge and experience; Did the Word preached never pierce further than your ears? Hath it not enlightened your understanding with the wholesome doctrine of the Gospel? Hath not Gods Spirit at some time or other by the Word inwardly moved you to break off your sinfull and lustfull courses, and to lead a sober, just and religious life? Why do you contrary to your own conscience, falsly accuse God of affording you a bare outward calling, but no inward? Why do you traduce him, as not willing that you should believe, repent, and so be saved? Take it for a certain rule; God alwayes willeth men should do those things which by his Word written he enjoineth them to do, and by his Spirit enlightning and inciting he so helpeth them to do, that it is onely the voluntary perversnesse and stubbornnesse of their own wills resisting the Word and the Spirit which hindreth them from doing those things which they should. It is true, that God can make any hard and resisting heart, a soft and obedient heart; and he doth it where he hath an eternall purpose out of speciall mercy so to do: And it is as true, that

that God may justly leave a stubborn heart to his own resistency and perversenesse; and this he doth where he hath purposed in justice so to doe. *Dens misereatur ejus vult, & quem vult indurat.* If you long to be assured of this secret meaning or purpose of God towards you in particular before you resolve upon your repentance, I can assure you that it is the devill who hath stirred up in you a longing after a thing impossible, that so he may procure your destruction. Strive therefore to bring this foolish and wicked fancy out of your mind, and to judge of the meaning of God, which belongeth unto you, according to his word revealed unto you, leaving his secret and unsearchable will unto himselfe.

By this which hath been shewed, we may see that it is impossible to comfort a desperate wretch, who will not be comforted unlesse he may first be assured of that whereof no mortall man can possibly assure him. For he that will goe about to assure an unfaithfull man, that he is not in the number of men eternally reprobated, must be able to assure him that he is in the number of men eternally elected. For the Remonstrants themselves, who acknowledge eternall Election and Reprobation as well as we, confesse there is no middle sort of men which are neither eternally elected nor eternally reprobated; and therefore if they can assure a man he is not reprobated, they can assure him he is elected.

For the example of *Francis Spira*, it maketh no more against us then against any who hold distinct opposite decrees of Election and Reprobation established *in mente ac voluntate Divina* before the foundations of the world were laid. When the Devil suggesteth unto a man, that by Gods decree he is in the number of persons reprobated, he troubleth him not with Jesuiticall

tical or Arminian disputations, whether a conditional prescience or an absolute prescience must *secundum nostrum modum intelligendi* be presupposed in the same eternity unto the eternall decrees of Election and Reprobation: but he taketh advantage upon that wherein we all agree, that God is not now to make his decrees who shall be elected and who not, but that this was a thing immutably ordered from all eternity. Upon this true ground he troubleth the fancy of a man with a strong conceit that he is one of those singular persons not elected. That this is a rash groundlesse conceit, both we and the Remonstrants may convince the party tempted: but to assure him that he is within the number of the Elect, it is more then we are able to doe.

Vide Comment.
ment. l. 21.
pag. 255.

* Scotus
and his fol-
lowers.

I wish this Authour had quoted the place in *Calvin* or *Calvine*, that so we might have judged how truly he reporteth them. *Sleidan* reporteth the same story, and telleth us, *De misericordia Dei coepit desperare*; That when his comforters urged such testimonies as expresse Gods great mercy, he denied not the truth of them, but said they belonged not unto him. *Et quod agnitam veritatem abjurasset, destinatum se cruciatibus aternis, illosque jam animo sese persentiscere atque videre: neque Deum amare posse, verum horribiliter odisse dicebat.* As for the phrase or opinion of absolute Reprobation, which this Authour here so often harpeth upon, it is not once mentioned by *Sleidan*. And it is more probable, that *Spira* had his conceit of the doctrine of Predestination and Reprobation from the * *Romane Church* wherein he was bred, or from the *Lutheranes* by whom he had been converted, then from the *Calvinists*, with whom it appeareth not (in my Authour) that he had any acquaintance. If therefore *Spira* would admit of no comfort, untill he

he were by the Minister assured that he was under the eternall decree of Election and not of Reprobation, all the Remonstrants in the world with all their new opinions could have done him no good; for he would still have opposed, *I upon Gods absolute and eternall foresight of my finall impenitency was ranked amongst the reprobates, as you your selves teach me all were whom God eternally fore-saw should die impenitent; I am one of those; and therefore I shall never repent, I shall never be saved, I shall certainly be damned.* Let any Remonstrant shew mee a way how to perswade a desperate impenitent faithlesse man, being in extreme feare that he is a Reprobate according to Gods eternall decree made upon an eternall prevision of his finall impenitency, and I will easily shew him how to doe the same, admitting that decree of absolute Predestination and Reprobation which we defend. Tell a man who is perswaded that hee is a Reprobate according to the Remonstrants decree of eternall Reprobation, that the thiefe upon the Crosse, that *Mary Magdalen*, that *Saint Paul* repented, were pardoned, and saved, he will answer, *These indeed did so, because God had eternally elected them, foreseeing this their repentance: as for me, God eternally foresaw my finall impenitency, and thereupon passed in eternity a decree of Reprobation upon me: and therefore that cannot be reversed, neither can I repent and be saved.* And if the greatnesse of the number of Reprobates make any thing for strengthening the temptation, in all likelyhood the number of Reprobates must needs be greater, if Election and Reprobation be conceived after the Arminian doctrine. For if Election and Rejection be made *ex massa corrupta & damnabili*, more are like to be elected and fewer rejected when absolute and mere mercy maketh the discrimination then when the absolute prevision

of mans good using the Divine grace offered unto him and constancy to the end of a mans life in this good usage make the distinction.

O The universality of Gods love, of Christs death, and of the covenant of grace are solid arguments of comfort to a man repenting, believing and persevering in the way of true godlinesse; and they bring with them a comfortable perswasion that such a man is an elect child of God: But unto a man into whose head, upon occasion of his lewd life and impenitent heart, the devill hath put this strong fancy, *I am one of those whom God upon his eternall provision of my finall impenitency eternally reprobated*, those arguments can do little good. For put them into forme thus, *Gods love is universall; Christs death an universall ransom for the sins of all men; The covenant, SI CREDIDERIS, SALVUS ERIS, Universall: Therefore God did not foresee thy finall impenitency, and thereupon decree to exclude thee from eternall life.* No man can be so perplexed by the devill suggesting unto him his eternall Reprobation, but he will easily see that such arguments can give him no assurance of his eternall Election: Nay, they will rather increase his feare of reprobation: because at the very present he findeth in himselfe an hard and impenitent heart, and despaireth of the mollification thereof; which will induce him to imagine that God eternally foresaw him a finall impenitent man, and upon that eternally reprobated him according to the Remonstrants doctrine.

P Melanchthon spake wisely and truly, that the promise of grace, pardon, and salvation (upon repentance and faith) is our surest refuge in tentation. For as for eternall Election and Salvation, God hath not absolutely promised them unto any singular person: and therefore no man can comfort himselfe from a decree altogether unknowne unto himselfe; but his comfort

comfort in tentation must be drawne from the embracing of the conditions of life made knowne unto him in the Gospell. But whilest a man standeth possessed with a fancy of his own reprobation and with a knowledge of his impenitency and feare of finall obduration, the universall conditionall promises cannot perswade him that he is one of the Elect, or dissuade him from thinking he is one of the reprobate. Melanchthon therefore thought the universality of the promise a good motive to encourage any man unto repentance: but he thought not a good argument to prove that any man is a person elected, and shall most certainly repent, though he now thinke the contrary. This is the scruple, this is the divellish suggestion, which the conditionall promises, though never so generall, cannot remove out of the fancy of an impenitent and desperate sinner, such a one as Spira was.

These universall promises are not directly contradictory to the tentation. The tentation is, *I Spira am a Reprobate, and shall dy in my finall impenitency: The universall promise is, Whosoever believeth and repenteth, shall be saved.* Let this Authour shew the contradiction.

His often inculcated propositions, *God will have all men to be saved, to repent, God wil have none to be absolutely damned, &c.* have so often been explained and proved impertinent to the purpose whereunto he applyeth them, that they need no further answer.

The story of Iunius his relieving a perplexed woman is far fetched, the application further off from the present point. The tentation supposed is not about the word *Absolute*, but about the very decree of eternall Reprobation. This Authour should shew that there is no irreversibile or immutable decree, distinguishing men *ab aeterno in electos & reprobatos*: for

for this breedeth the scruple. To talke to a soule perplexed with feare of Reprobation; *that there is no absolute reprobates*, and to expound absolute Reprobates to be men absolutely damned whether they repent or no, will afford him little comfort who hath a preconceit that God foresaw him finally impenitent, and upon this prescience decreed him a Reprobate. He that shall goe about to *cut the Gordian knot* with telling a perplexed soule there are no men absolutely elected or absolutely rejected, can doe him little good; unlesse he prove also there were no men eternally elected and eternally rejected upon the prescience of their finall perseverance or finall impenitency. For this man supposeth himselfe to be one of those whom God before the foundations of the world were laid foresaw finally impenitent; and thereupon he concludeth that he is one of those who must of necessity be eternally damned. For in all Divines opinions these propositions are true; *Deus nihil potest velle ex tempore; Deus non potest non habere volitionem quam habet; non potest habere volitionem quam non habet.* Unlessse therefore it be demonstrated, that God neither out of his absolute will nor out of his eternall will guided by his absolute and eternall prescience hath distinguished men *in electos & reprobatos*, the perplexed soule cannot be rid of the forenamed tentation. And a Remonstrant must *relinquish his opinion* of the eternall Election and Reprobation of singular persons upon the Divines prescience, or he can never be able to satisfie a tempted person who acknowledgeth himselfe to be faithlesse and impenitent, and supposeth that God, eternally foreseeing he would so remaine unto his lives end, hath eternally rejected or reprobated him. For example; a Remonstrant commeth to comfort a man who thinketh himselfe to be one of those whose Reprobation God hath decreed from everlasting

lasting upon the everlasting foresight of his finall impenitency: He telleth him, *God would have all to be saved; Christ died for all, &c.* What can the Remonstrant Minister conclude hereupon? *Therefore no man was reprobated from everlasting upon foresight of his impenitency: Therefore not you.* This were to crosse his owne principles. As for an orthodox Minister, he will never goe about to prove unto the tempted person that there is no such thing in the world as some men absolutely elected, and others absolutely not-elected: but he will shew unto him, first, That absolute Election and absolute Non-election or negative Reprobation are not (as he fearefully and fondly imagineth) decrees of absolutely saving any man whether he repent or no, or of absolutely damning any man whether he repent or no. Secondly, That it is a foolish and divellish kinde of divination for any man to put and place himselfe in the number of the Elect or Non-elect upon the mere uncertaine fancy of his owne mind, or upon the malicious suggestion of the Tempter. And therefore if he would be out of perplexity, he must no longer conceive himselfe certaine of that whereof his owne reason awakened will shew him he cannot possibly be certaine. His tongue must not say that wherein his owne knowledge giveth him the lye. Lastly, when he is brought to confesse, that he neither is nor can be certaine what God in his eternall counsell decreed of him before the world was made, he is to be instructed to drive away the feare of his Non-election, and to gaine some comfortable assurance of his Election, by labouring to doe those things which become the Elect children of God, and to avoyd those things which are proper to the children of the devill. This was the old and onely way which the Apostles knew to gaine a comfortable perswasion of a mans Election, and consequently

quently to drive away the feare or suspition of being a reprobate. If the remonstrants have a new way of doing this, I dare confidently affirme it cannot be a good way.

R

For his objections against us, of Gods *two opposite wils*, the one *secret*, the other *revealed*; of some mens *impossible salvation* and *inevitable damnation*: they are his owne erroneous collections. We have already shewed that there are no such opposite wils in God: and that for possibility of attaining salvation and avoyding damnation, every man hath as much according to our doctrine as theirs. But because this authour never leaveth inculcating absolute reprobation to be a doctrine that taketh away all grounds of comfort, I must tell him againe and againe, that if he admit eternall decrees in God, of giving repentance and perseverance unto Peter, and of not-giving it unto *Judas*, of giving eternall life unto Peter, and of not-giving it unto *Judas*, let him suppose or imagine what act of Divine prescience he pleaseth to be president unto the fore-named decrees, *Judas* was as absolutely under the decree of reprobation, and so as absolute a reprobate, in his doctrine as ours. For the eternall will of God is altogether absolute, which decreeth a future event *consideratis conditionibus adjungendis ut jam de facto adjunctis*: But this did God (by the confession of the remonstrants) decree the reprobation and damnation of *Judas* from all eternity: The decree therefore of his reprobation was absolute.

S

Whereas therefore this Authour presumeth that he is able to *convince the understanding of a tempted man that he is no Reprobate*; If he meane he can convince him that he shall not be damned if he repent and believe, we can doe the same: But if he meane (as he must do, if he will free the tempted person from his perplexity after his way) that he is able to convince him that he is

none

none of those in whom God eternally fore-saw finall impenitency, that he is none of those whom God upon this fore-sight eternally reprobated; I dare say, he is able to do that which nether *S. Paul* nor *S. Peter* were able to do: And therefore we are not ashamed to professe, that we cannot attain to this skill. And I think that if any tempted man should put a Remonstrant to his oath or protestation, whether he indeed can assure him that he is no Reprobate, according to his own doctrine of eternall Reprobation, he would not dare to take such an oath. He might safely swear unto him, that he neither is nor shall be thrown from the face of God into hell, if he repent: but he cannot safely swear unto him that he shall repent, or that God upon the fore-sight of his stubbornnesse did not from all eternity absolutely appoint him unto damnation.

T

And were it possible for a Remonstrant Minister to perswade such a desperate wretch of his future repentance and faith, yet this is not *demonstrative to convince* him that he is no Reprobate. For he might reply, *You have taught me a man may totally and finally fall away from faith, that he may lose regeneration, sanctification, adoption: I am one of those in whom God hath eternally fore-seen this my finall falling away*: And therefore though I now felt repentance and faith stirring in my heart (which I do not) yet I know in the end I should relapse; and therefore you neither do nor can assure me that I am no Reprobate.

We willingly grant that we cannot, *to the silencing of all replies*, from the outward seeming acts of faith and repentance, prove a man to be a true believer, to be a person elected, to be no Reprobate: But we can do as much upon the grounds of our doctrine as any Remonstrant can upon his, and somewhat more: because in his doctrine men justified, sanctified, adopted, may become Reprobates, and so be damned in the end.

What

What *Piscator* saith is thus farre forth true, That *no comfort* from assurance of Election, or from assurance of not being under the decree of Reprobation, can possibly be instilled into the soul of any man elected or not-elected, so long as he continueth faithlesse and impenitent.

And for this Authour, if he can perswade but one of his *hundred* reprobates, whilest he lieth in impenitenency, that he is no reprobate, he hath but brought him into a fools paradise, and comforted him with a lye, or at least with that whereof the truth is to him who avoucheth it altogether unknown and uncertain: Which boldnesse becometh not the true Ministers of the Gospel of Christ.

To shut up all; it is a grosse error in this Authour to suppose that the Gospel teacheth a Minister how to comfort a desperate impenitent sinner, by assuring him that he is of the number of the elect, or that he is not within the number of the Reprobate, or that Gods eternall decrees of Election and Reprobation are yet unmade or unsettled. And it is a strange fancie which this Authour hath conceived, that the Remonstrants doctrine can give such a distempered and impenitent sinner proofs more than probable that he is no Reprobate. Nay, he further implyeth, that his doctrine can give such a person more comfort than this *FERI POTEST Peradventure I am elected*. Belike it can assure him, *Without all Peradventure, thou art an elected person*. Those who can do this, are able to set up a ladder, climb into Heaven, pry into the Book of life, and bring men news that they are certainly appointed to be made partakers both of grace and glory. A religious Christian will never be thus comforted by such bold and blind assurers. If at any time he happen to be perplexed, he will wait for comfort from the Spirit of comfort, and he will not seek it in uncertain conjectures

conjectures or divinations of his own or other mens, but in the reall effects of the same Spirit experimentally found and felt in his own soul. Whilest we walk in the Spirit, wee are sure to find comfort from the Spirit: whilest wee walk in the flesh, it is not an earthly Minister that can comfort us. Labour to eschew evil and do good, the fear of Reprobation will vanish, and the sweet comfort of Election will replenish thine heart.



READER,

The Authour thought good to close up these his Animadversions with a Conclusion touching the manifold abuse and use of the doctrine of Predestination and Reprobation.

IT now remaineth that for a close of all we speak something concerning the abuse of the doctrine of Election and Reprobation, and of the right use of the same. Let us begin with the Preachers themselves, and then proceed unto the hearers.

First, those Ministers do very ill and indiscreetly, who deliver this most true doctrine preposterously, and not in its due place. Thus we conceive them to do who at the first step do bring carnall men to the contemplation of this great depth of Election and Reprobation, who ought in the first place to be called to faith in Christ and to serious repentance: which is all one, as if a man should purposely give to a sick and weak person strong and solid meat which his stomach is not able to bear, contrary to that of the Apostle, *Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evill*. We ought therefore to imitate the practice of Christ and of the Apostles, and to preach

preach the Gospel in the same order, which our Master, and those most skillfull builders did follow. But in what manner did our Saviour Christ instruct men to life eternall? We have a notable example, *John 3. 16.* where in the first place he teacheth, That God so loved the world, that he gave his Sonne for the redemption of mankind. Then hee addeth, That every one who believeth in this Redeemer, shall obtain life everlasting; but those that believe not, shall therefore perish, because they believed not in the Sonne of God. Hitherto we have not one word concerning the mystery of Election and Reprobation. But afterwards, when Christ saw some by the preaching of the Gospel brought to repentance, faith and holinesse of life, lest they should attribute unto themselves these effects of speciall grace and mercy, he openeth unto them the deep mystery of Election, and telleth them how all those graces flowed from the decree of Predestination. This is the scope of these places, ^a *It is given to you to know the mysteries of the Kingdom of heaven, but to them it is not given.* ^b *All that the Father giveth me shall come to me.* S. Paul treadeth in his Masters steps, and observeth the same method of teaching. For being about to preach unto the Jews the Gospel of Christ, he beginneth not at the point of Election and Reprobation, but promiseth in generall ^c *forgivenesse of sinnes* to all believers, and teacheth that all unbelievers do by their own default ^d *put from them everlasting life* offered unto them. But after that divers of them had embraced Christ by a true faith, then at length the Evangelist thought fit to lay down the cause thereof in these words, ^e *as many as were ordained unto eternall life believed.* If therefore we would not go to work preposterously, whensoever we have to do with such who for the greatest part it is likely are ignorant and carnall men, and not yet endued with true faith and holinesse,

^a Math. 13.

11.

^b Joh. 6. 37.^c Acts 13.

38.

^d Verse 46.^e Verse 48.

we are to move them to faith in Christ and newnesse of life, and not to step into the doctrine of Election and Reprobation untill we deal with those in whom we manifestly perceive the effects of Election, that is faith and the fruits thereof. S. Augustine to this purpose saith very wisely, ^f *It is good that some truth be concealed, for their sakes who are incapable thereof.* Whence that of the Apostle, ^g *I could not speak unto you as unto spirituall, but as unto carnall.*

^f De Persev. lib. 2.^g 1 Cor. 3. 16. *Vile est ut taceatur aliquod verbum propter incapacitates.*

Secondly, those do abuse this most true doctrine, who when they explain it unto the people do wander into such questions as through their too much subtilty do exceed the vulgar capacity, and are more fit for the Schools then the pulpit; yea indeed unfit even in the Schools to be meddled withall, if the importunity of our adversaries and the necessity of maintaining our own cause did not sometimes drive us even against our wills to these nice speculations. Such are the discussions which are made by Divines about the signes of Priority and Posteriority in the eternall decrees of God, with great labour and little profit. Some affirm that the first decree in the Divine understanding and will was of sending the Redeemer; and then another, of saving the Elect by this Redeemer. Others hold the contrary way. Yea, so boldly curious have some mortall men been, that when they have laid down the order of the Divine decrees as a thing whereof they had certain knowledge, affirming this to have been the first decree of the Divine will, that the second, another the third, and so on, at length they stick not to avouch, that if God had not observed this very order which they approve of, he should have done either unwisely or unjustly. A wise Minister should wholly abstain from handling these thorny questions: however the businesse never ought to come to that point, that if we fail in these our speculations, any reproach

Bb

should

should be fastened upon God himself. The Ministers of the Word therefore, as oft as occasion is offered of treating of Predestination before the people, must be content to contain themselves within those bounds which the holy Scripture hath clearly chalked out unto us. Let them teach, how God elected his own unto life eternall before the foundations of the world were laid. Let them teach, how this Election flowed not from the foresight of mans merits, but from the free will and gracious pleasure of God electing. Let them teach, that whatsoever saving good is found in us, is the effect of this free and gracious mercy. Let them teach, that the assurance of our Election is not to be sought in Gods secret decrees or our own idle imaginations, but in the effects and operations of the faithfull and sanctified soul. These and other such doctrines which are clear, sound and profitable, may and ought be preached unto Christians. But those which are either too knotty or else altogether fruitlesse (especially when they are not clearly grounded and revealed in the Word of God) ought quite to be excluded out of vulgar congregations. And here I cannot but tax the folly and rashnesse of some (especially young) Preachers, who as soon as they hear any new controversie concerning Predestination started amongst Divines, be it never so intricate, never so unfruitfull, yet presently they acquaint the people with it: This they presse, this they daily stand upon, and think it an argument of great learning to discusse those points amongst the unlearned, which their auditors do not at all understand. Against these may we take up that of the sonne of Sirach, *A fool travelletb with a word as a woman in labour of a childe: as an arrow that sticketh in a mans thigh, so is a word in a fools belly.* This abuse therefore is chiefly to be avoided by the Ministers of the Word; who as they may deliver the simple, clear

Eccl^{us}
19. 12.

and fundamentall doctrine of Predestination with profit and edification to the people of God rightly trained up, so can they not run out into intricate questions, and curiously discusse both sides of the controversie after the manner of the Schools, but by this their superfluous diligence they must needs train up their people rather unto curiosity and itch of contention, then unto faith and zeal of a godly life. Yea, what *Prudentius* said of wrangling sophisters may well be applied unto these men;

Fidem minutis dissecant ambagibus,

They mince the faith into petty circumstances: or rather that of the Apostle, *They dote (or, re sick) about questions or strifs of words, whereof cometh envy, strif, &c.* 4. Tim. 6.

Thirdly, as we do worthily blame those who offend by doing too much, stretching this doctrine of Predestination to intricate and superfluous questions; so also are they no lesse to be taxed who seem to offend by doing too little, while they propound Predestination and Reprobation to the people in the effect onely or the event, that is, the infallible salvation of the Elect, and the infallible damnation of the Reprobate; in the mean time little regarding, or at least not with the same diligence acquainting the people with the means whereby the Elect are brought unto salvation, and the means whereby the Reprobates do rush headlong into destruction: whereas indeed it is a dangerous matter to lay open before the eyes of the vulgar the naked and bare doctrines of Predestination and Reprobation. A wise Minister therefore will never teach the people that some particular persons are absolutely predestinated unto life, but withall he will let them know that these persons are none other but such as by faith and holinesse do walk in the way to eternall life. He will never teach that some particular persons were passed-by in this infallible ordination unto life

Bb 2

ever

everlasting, but withall he will also shew that these are none other but they who by their own voluntary impenitency, infidelity and impiety did most deservedly pull upon themselves eternall destruction. So *Paul* delivereth this doctrine of Predestination, *Rom. 8.* where having made mention of Predestination, he presently annexeth thereunto Vocation, Justification, Sanctification, without which we ought not so much as to dream of our Predestination, at least we cannot come to any certain evidence thereof. So likewise *Ephes. 1.* unto the doctrine of Predestination he joyneth Sanctification and other spirituall gifts, which are manifest tokens, of the predestinate. In like manner the point of Reprobation is so to be unfolded, that all may understand, that although by his speciall mercy God do not free the Reprobates from death; yet he forceth not any unto sin, but they are carried headlong unto their destruction, and that by their own voluntary motion. So *Paul* in his Epistle to the *Philippians*, when he speaketh of the Reprobate, ^k whose end is destruction, he addeth, whose God is their belly, whose glory is in their shame, whose minde earthly things. So *Jude* in his Epistle speaking of some ^l who were ordained to condemnation, he straight addeth, that they were wicked men who turn the grace of God into lasciviousnesse, and deny the only Lord God and our Lord *Jesus Christ*. It is not therefore the duty of a Minister, so to urge absolute Predestination as in the mean time to forget the means: Because although Gods decree concerning the salvation of this man, suppose *Peter* or *Paul*, be absolute, yet the salvation of *Peter* and of *Paul* in regard of the event and fulfilling of the decree doth depend upon the conditionate use of the means. Neither on the other side is the Reprobation of any particular persons so to be pressed, as though they were infallibly to be damned whatsoever they do:

Because

* *Phil. 3.*
19.

^l *Jude v. 4.*

Because the decree of Reprobating some doth not infringe the truth and stedfastnesse of the Evangelicall promises made unto all and every one. For they hold true when they are in generall divulged in this form, *Whosoever believeth shall be saved:* And they hold true also when they are applyed in speciall to any particular person, *If thou believest and ledest an holy life, thou shalt be saved.* To be short, the saying of that most wise and learned Father is very necessary to be observed by all Ministers of the Word, who sheweth, ^m That we may speak that which is true concerning the absolute decree of the Divine will to save and reprobate men, and yet not in that due manner in which we ought to speak. For example; If a man should speak to his auditors to this purpose, *Whether ye run or sleep, whether ye receive the Word into your hearts or reject it, yet in the conclusion ye shall all be such as God who is invincible decreed ye should be, as God who is infallible foresaw ye would be,* this is indeed a most true doctrine; But because in the manner of propounding it seemeth to separate the end from the means, and to invite men to slothfulnesse, in the judgement of *S. Augustine* ⁿ it is so most true that withall it is most wicked, unreasonable, inconvenient; not that the saying is false, but because it is not wholesomely applyed to humane infirmity. ^o Now it is the part of a deceitfull or unskilfull physician so to apply a good plaister that either it shall do no good or do hurt. And hitherto we have touched upon those abuses whereinto Ministers do sometimes run when they go about to preach unto the people the doctrine of Predestination and Reprobation. We comprised them all (as ye might observe) under three heads: For either they are preposterous, and deliver it to such as are yet incapable thereof; or else they stretch their discourse beyond that fundamentall and simple doctrine delivered by the Apostle, and run out into

^m *August.*
De bono
Persev. lib. 2.
c. 21.

ⁿ *Ibid. cap.*
22. Nempe
hoc verisimile
est etiam
sancti, sed im-
probabiliter.
improbabiliter
incom-
gruentissim-
um, non
falso eloquio
sed non salu-
briter valen-
dum ex more
infirmitatis
applicata.
^o *Doleat vel*
imperii me-
dici est etiam
utile medica-
mentum sic
alligare ut
aut non pro-
fitur aut ob-
stat,
cap. 21.

intricate and curious speculations farre unfit for the peoples understanding; or lastly they deliver it defectively, barely and abruptly mentioning the infallible end and absolute event predetermined by God on either side, but speaking not a word of the severall means, conditions or wayes whereby those severall ends are attained. But the decree of the divers ends is secret, and concerneth God more properly then men; but the precept about the means is revealed, and belongeth to men rather then to God: This therefore ought chiefly to be pressed and inculcated by the Ministers of the Word. But from the Preachers let us proceed unto the people.

Now men are wont to abuse this doctrine of Predestination two manner of wayes; either unto presumption, or unto despair. The presumptuous, when they hear Predestination mentioned, as though they could ghesse what God before the creation of the world determined concerning them, straight without any premisses at all they conclude themselves to be of the number of the predestinate. And to this rash conclusion they annex this profane inference, *Live as I will, since I am predestinate I shall be saved.* Thus from rashly presuming what they please they proceed to live licentiously as they please. On the contrary, the desperate, as soon as they understand how some were elected some passed-by by God before the foundations of the world were laid, presently conceiting ill of their own case they reckon themselves among the reprobate. And to this blinde conjecture they adde this wicked conclusion, *Since I am none of the Elect, wherefore should I trouble my self by hearing Gods Word, receiving the Sacraments, mortifying my flesh, and bringing forth the fruits of new life? for do I what I can I shall at length be damned.* Thus these by despair do fall into the same slothfulnesse and neglect of their salvation where-

whereinto the others fell by presumption. Both these abuses ought most sharply to be reprov'd, and withall the remedies are to be shewn whereby they may be avoided. For the former, those rash presumers are to be admonished, that although *in thesi*, in the generall, it be most certain that God from all eternity elected some rejected others, yet if we come down to particular persons, it is a secret kept close in Gods own breast, which be those persons that were destinated unto life, which be those who are not comprehended in his gracious decree. It is therefore a very diabolically temptation which moveth men to dive into the depth of Gods eternall decrees, and from thence to take up a rash perswasion of their Predestination. For the decree of Predestination as it concerneth others is altogether by us unsearchable. Whence that of *Prosper*, *Let it not much trouble us that we are ignorant who are vessels of Election.* As it concerneth our selves, it is unsearchable also *a priori*, in its causes, and is to be perceived onely by its effects after our conversion and sanctification. *Luther* most excellently saith, *Of God so farre as he is not revealed there is no faith, no science, no knowledge. Leave off to muse of God where he concealeth himself, if thou wouldest avoid being guilty of blasphemy. If thou believest in God revealed and receivest his Word, he will also by little and little reveal unto thee God concealed. Soare not after things above thy reach, and search not for what is above thy capacity: Harken to the Son incarnate, and thy Predestination will quickly manifest it self unto thee.* Thus *Luther*. They flatly dote therefore who, as if they were of Gods privy counsell, presume that they can be assured of their Predestination before they have any knowledge of their conversion and justification. The onely remedy for this madnesse is, that as they have been taught out of the Word of God that some were

p De lib. arb. Ne impatienter feramus quod electionis. vasa non novimus.

9 In Gen. 26. De Deo quatenus non est revelatus, nulla est scientia, nulla cognitio. Ommitte speculationem de Deo abscondito, si vis effugere blasphemiam

Dei. Si credis in Deum revelatum, & recipis verbum ejus paulatim etiam absconditum Deum tibi revelabit. Altiora te ne quaesieris, & fortiora te ne scrutatus fueris: Audi Filium incarnatum, & sponte se offeret tibi predestinatio tua.

19. r 2 Tim. 2. 19. elected, some passed-by, from all eternity, so they should learn out of the same Word, that no man either can or ought absolutely conclude himself to be in the number of the elect before he finde himself to be in the number of those who are converted and do truly believe. Thus S. Paul, *The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.* As if he had said, God himself knoweth who are elected by looking into the secret decree of his own will: but thou, O man, whosoever thou art, dost not know that thou art elected but by departing from thy course of iniquity. So saith Peter, 10. r 2 Pet. 1. 10. *Give diligence to make your calling and election sure.* For though it be most sure and firm in the purpose of God electing, yet there can be no certainty of the Election of any particular man, but onely of him that doth well. Lastly, Eph. 1. (where the doctrine of Predestination is professedly handled) the Apostle teacheth both these points, viz. That God *chose his before the foundation of the world*; and, That we have not the assurance of this Election sealed in our hearts till after that we have received the Gospel into our hearts and believed in Christ. If thou obeyest Gods call, thou mayest rightly conclude that thou wast from all eternity predestinated: If thou persevere in thy unbelief and impietie, dream thou mayest or surmise that thou art predestinated, know or believe thou canst not. Away therefore with all rash presumption of Predestination, which is never begotten by the right unfolding of this doctrine, but by the foolish imagination of carnall men or the pernicious suggestions of the devil.

Now let us weigh the inference which such presumptuous men do use to make: *Live as I will*, say they, *since I am predestinated I shall be saved.* I will not further stand to examine the rashnesse of this presumption, having

having spoken sufficiently thereof already. Let it be granted that such an one is indeed predestinated, yet nothing can be more wicked, nothing more foolish, nothing more false then this conclusion.

1. First, it is a certain token of a wicked wretch, not of an elected person, to take occasion of sinning from that which should have encouraged him to holinesse of life. He who saith in his heart, *I am predestinated*, what saith he else but this, *God out of his mere good pleasure hath ordained me to eternall life?* But he who hence doth gather, *Therefore I may live as I list*, what saith he but this, *Therefore I may of set purpose run headlong towards hell?* But how can he who is not more wicked then Wickednesse it self reason thus, *Because I believe that God was thus specially gracious towards me, therefore I will shew my self exceedingly unthankfull towards him: Because God hath decreed to bring me to the Kingdome of Heaven, therefore I will try if I can maugre his decree cast my self into the pit of hell?* Profane and godlesse men, who turn the grace of God into wantonnesse, may sometimes perhaps out of a conceited opinion of their Predestination fall into this desperate madnesse: But for a truly regenerate and faithfull man, whose heart is assured by the holy Ghost that he is the Sonne of God and ordained from all eternitie to the participation of the Kingdome of Heaven, it is as impossible that he from the sense and perswasion of his Predestination should draw this wicked conclusion, as for wood to be cold in the middle of the fire, or the aire to be dark when the Sun-beams are diffused through it. *Every man that hath this hope in him purifieth himself*, saith the Apostle. Therefore they that defile themselves with all manner of lusts, come farre short of a true perswasion of their being elected.

Secondly, nothing is more foolish then the fore-said

said inference. For as it is an argument of wisdom to choose and use fit and proper means for the obtaining of the appointed end; so it is the height of folly, from the appointment of the end to inferre a refusing or neglect of the means. We will explain this by some speciall examples. God hath decreed from eternity, and moreover revealed unto *Abraham*, that in his seed all nations should be blessed. Now suppose that *Abraham* presuming upon this decree had resolved wholly to abstain from the company of *Sarai* his wife, and had thus reasoned with himself, *Whatsoever I do or not do, God will take care for the accomplishment of his own decree*; it would be hard to say whether such reasoning were more guilty of folly or of wickednesse. In like manner, if *Ezekiah*, after notice of Gods decree to prolong his life fifteen yeers, should thereupon have determined with himself from thence forward neither to eat nor drink nor do any thing else that is ordained for the preservation of mans life, who could excuse him from extreme madnesse? Accordingly, should we grant that such a particular man were elected by God unto life eternall; should we further grant the same man to have certain knowledge of his Election, not by faith onely and the secret testimony of the Spirit, but by the voice of God himself clearly sounding from heaven; yet after such an extraordinary revelation of his Election to neglect the means leading to salvation, and supinely to expect by power of the Divine decree to be drawn to the use of them whether he will or no, would be a manifest argument not of an elected but of a brainlesse person.

3. Thirdly, nothing is more false then this manner of reasoning; *I am predestinated; Therefore whether I believe or not believe, whether I live well or ill, I shall be saved*. For although the Predestination of a man being granted, his salvation must necessarily follow, yet

yet it followeth not upon every condition. For example; That *Paul* was elected to salvation from all eternity, is most true: yet if any should argue thus, *Therefore whether he had been converted unto Christ or had persevered in his blasphemy against him, he had been saved*, he would inferre a most false conclusion. For if these reasonings were true, the preaching of the Gospel would be in vain, the administration of the Sacraments superfluous, our conversion, justification, sanctification idle and frivolous: for Predestination alone would carry a man to heaven whether he would or no. But such dreams as these are to be avoided: For the decree of Predestination about the end to be obtained doth not exclude but include the means and ordinary way whereby men tend to that end. This conditionall proposition therefore, *Although Paul continue in unbelief, he shall be saved*, is so farre from following upon the doctrine of Predestination, that the contradictory thereof may thence be deduced, namely, *If Paul believe not, it is impossible he should be saved*. The reason is manifest: Because the same God who decreed to save *Paul*, decreed to save him by faith, not by impenitence and unbelief. This may very well be illustrated by that purpose of God to save all those from shipwrack who sailed together with *S. Paul* towards *Rome*: For though God had infallibly decreed to deliver all these men, and by an *x* Angel had revealed this his decree unto *Paul*, yet the Apostle cryeth out, *Except the Mariners abide in the Ship, they cannot be saved*. *x Acts 27. y Except 24. y v. 31.* The same say we concerning the Predestination of any particular persons unto life eternall: Although it be infallibly decreed by God, although it be clearly evidenced to the persons themselves, yet can they not be saved except they abide in faith and goodness. The Doctrine of Predestination therefore permit-

permitteth not any man to perswade himself that his salvation is certain before he finde that he is truly converted, truly faithfull, truly sanctified. Much lesse doth it permit men to presume, that following their lusts and living wickedly, they may nevertheless attain the Kingdom of heaven. And thus much concerning the former abuse.

Now let us come to them who from the doctrine of Predestination take occasion to despair, and conclude from thence, that although they believe in Christ, and lead their lives never so holily, notwithstanding by reason of the infallibility of the Divine decree they shall at length be damned. First let us consider how ill these mens perswasions of their Reprobation is grounded: Secondly, what an ill consequence this is, That though they believe and follow good works yet their damnation is certain. For the first, I would fain know what argument of despair any Christian can draw from this doctrine, That God before the foundations of the world were laid did passe those decrees of Predestination and Reprobation in the secret counsell of his own will. For first even reason it self forbiddeth us in matters whereof we are altogether ignorant to determine any thing on either side: Now what God did before the creation of the world is a point so deep and unsearchable, that to go about by conjecture to dive into it is even as if man a poor earth-worm should attempt to scale heaven with a ladder. Here we may well take up that, Exod.

² De Trin. lib. 10. ^{19. 12.} Take heed to your selves that ye go not up into the Mount or touch the border of it: whosoever toucheth the Mount, shall be surely put to death. Hilary saith very well. ² We are to pry no further into the Divine reason then it hath pleased to reveal it self to our understanding. Now this it giveth us to understand, that some were elected, some reprobated: but who are elected who reprobated,

reprobated, it suffereth us not to know. But further, though any men were so rash and heady as that he could not moderate himself but must needs peep beyond the written word into these eternall and hidden actions of God, yet from these his most uncertain conjectures to prescribe himself a rule what to do or not do, were madnesse void of all reason. For let us put case, that a battell were to be waged between two armies, and God by some Prophet had revealed that the farre greater part of the souldiers should perish in the fight, and the lesser part should escape, without mentioning what particular persons he will by his speciall favour preserve from death or suffer to be slain, I demand now, if any man by occasion of the Divine will thus farre revealed would needs before the combat reckon himself a particular to be one of the number of those who must certainly perish, and hereupon out of a desperate humour throw down his weapons, run upon the enemies swords, and voluntarily offer himself to be slain; I demand, I say, whether this wretch should rather be thought to be driven into this despair by the Divine revelation or by his own madnesse. Without doubt he may blame himself for taking occasion (where no just one was given) from the foresaid revelation. The very same we may think of those who from the doctrine of Predestination and Reprobation set forth in generall do take occasion to thrust themselves into the number of those that are reprobated and shall certainly perish, and thereupon to neglect their spirituall armour, to offer their throat to the devill, and wilfully to plunge themselves into the pit of hell. ³ A man ought not to despair, saith S. Augustine in a certain place, of the salvation of any one whom the patience of God doth suffer to live; least of all of his own. This deadly conclusion therefore, I AM ONE OF THE REPROBATES, ought to be repelled

² De nullius hominis salute desperandum quem Dei patientia finit vivere; de sui ipsius miserie omnium. Taxquam ea ne igitur omnis noxia tentationis repellatur ab animo Christiani haec mortifera conclusio, Sum ex reprobatis.

repelled by every Christian as the most dangerous temptation of all other. Lastly, although (as we touched formerly) before true conversion and sanctification no man can obtain either any certainty of his Election or any true feeling and lively comfort, yet the doctrine of eternall election doth not afford to a Christian any probable conjecture whence he may gather that himself in particular is one of the non-elect: yea rather any one that liveth within the pale of the Church, although yet unconverted, may learn so much from thence as may and ought move him rather to conceive himself to be one of those whom God from all eternity elected to everlasting life. It is a commonly received rule amongst Divines, *De quolibet homine presumendum est bonum donec constet contrarium*, We ought to hope well of every one untill we know the contrary. If we ought not out of conjecture to conclude any thing amiss of others, then ought we not of ourselves. But let us see now how many reasons there be which may keep a Christian from thus despairing. If thou art a Christian, thou hast God by the Gospel calling thee; thou hast the Son of God in the Gospel offered unto thee, and together with him remission of sins and life eternall; thou hast the Spirit of God standing and knocking at the door of thy heart; thou hast many other things, which though they be not sufficient to demonstrate infallibly to a man that he is elected while yet he believeth not & remaineth unsanctified, yet they ought abundantly to demonstrate thus much to any man, that he neither can nor ought have any preconceit that he is reprobated. But they object, *God indeed doth offer the outward means unto me; but since I am none of his elect, he will never impart unto me the precious gift of faith*. How knowest thou that? Ask thou faith of God, and use diligently the means ordained for the begetting of faith, and thou maist be confident that thou art

art neither shut out of Gods Predestination nor shalt finally be kept destitute of the gift of faith. But if any do so stiffly perswade himself that he is a reprobate as withall to cast off all care of his salvation, he hath entertained this perswasion into his brest without all reason, and he neglecteth the means against all religion. But this doctrine of Predestination and Reprobation is no more to be concealed or relinquished because such as these do thus waywardly abuse it, then the doctrine of the Trinity is because the Jews and Mahometanes deride and reject it.

Having therefore confuted this rash and impious perswasion, let us examine a little the conclusion which they infer from it, viz. That although they do believe the Gospel, and live never so holily, yet for all that they shall be damned, by reason of the infallible decree of the Divine will. I answer, There was never in the Divine will any such decree as these men imagine, of damning any man though he should believe and live righteously. Yea, God hath established and published unto all men a quite contrary decree, That *whoever believeth in his Son shall not perish but have everlasting life*. And, That *there is no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit*. The doctrine therefore of Gods secret decree of Predestination and Reprobation can afford no comfort to any man before he knoweth that he is in Christ and is become a new creature: neither can it drive any man to despair who believeth the Gospel and is carefull to lead a godly life; because such a care is a consequent fruit of Election. Whence S. Augustine, *From your godly and upright course of life ye may conclude that ye do belong to Gods gracious Election*. The summe of what we have said is this; That the doctrine of eternall Predestination and Reprobation is true, and *quoad the sin*, in the generall, clearly delivered

^b John 3.16.
^c Rom. 8.1.

^d De bono persever.
c. 23. *De ipsa cursu vestro bono rectoque condiscite vos ad predestinationem Divina gratia pertinere.*

delivered in the Scriptures: yet as it hath respect unto particular persons elected or reprobated, it is a most unsearchable mystery; which to go about by curious search or mere conjectures to pry into, is both extremely foolish and wicked. We must alwayes therefore have recourse to the word revealed, the which when we believe and obey, we do safely draw out from thence this comfortable conclusion *a posteriori*, from the effects, That we are Gods chosen children. But as long as we abide in infidelity and unconverted, it is folly to presume we are elected, madnesse to conclude we are reprobated, whereas the will of God hath as yet by no externall effect evidently manifested it self unto us on either side. Hitherto of the abuses of this doctrine: Now let us proceed to shew the uses thereof.

Here in the first place I premise this, That they are in no wise to be hearkned unto who conceive that this doctrine of Election and Reprobation ought therefore to be quite buried in silence, because profane and wayward men do abuse it either to presumption and licentiousnesse to despair and wretchednesse. If the former cautions be observed, That we neither deliver it unseasonably to those that are uncapable, nor immoderately stretch it to curious speculations, nor propound it to the people by halves and defectively, then it is clear and evident that this doctrine ought to be preached. First, because Christ and his Apostles taught it publikely, notwithstanding the wickednesse of carnall men: And it is farre safer from their example to learn what is profitable to be taught and what not, then from humane reasonings. Secondly, because Election is a singular benefit of God, and the foundation of all other gifts which tend to salvation: And it is the part of unthankfull men to desire to conceal such an especiall favour because wicked and ungodly men

are

are troubled to hear of it. Lastly, because this very doctrine doth exceedingly encourage the faithfull and godly to proceed in their course of faith and godliness, of whom more regard ought to be had then of profane wretches who are wont to pervert all things to their own destruction. For we ought not so much to fear lest those who have no minde to embrace the truth should be offended at our doctrine, as lest while we conceal the truth of this mystery such as both are able and willing profitably to lay hold on it, should in the mean time be surprized with error. But now let us addresse our selves to unfold the uses of this doctrine.

In the first place it serveth to illustrate many of Gods Attributes, and exceedingly manifesteth those Divine properties whichevery Christian ought rightly to know and acknowledge, and which they who impugn this doctrine can never acknowledge as it meet. I will briefly run over some of the chief of them. First, Gods infallible and eternall prescience of contingent events, and of all the actions of free agents, is such a property as by granting or denying whereof we grant or deny a Deity. Wherefore *Isai. 44.7.* God doth challenge the fore-knowledge of future events to himself alone, and denieth it to all the gods of the heathen. Now this prescience is so linked together with the doctrine of Predestination, that he who granteth or denieth either must needs by consequence grant or deny both. Further, an absolute Dominion and Sovereignty over all the creatures and their actions, especially over the wills and actions of men, is so proper unto God, that he is not to be held for a God who cannot bend and incline the wills of men which way he please, and that without any violence offered to their naturall freedome. But if we reject the doctrine of absolute Predestination, we

Cc

must

must withall of necessity abridge God of his absolute power over the wills of men. It is therefore no small use that we make of this doctrine, when we learn from thence that God hath an omnipotent power of turning the hearts of men which way he please. Moreover, the Immutability of the Divine will is held to be another of Gods principall attributes. *The Lord of hosts hath purposed, and who shall disannull it?* Isai. 14. 27. *I am the Lord, I change not,* Mal. 3. 6. Now what is Predestination but the eternall decree of this unchangeable will of God? For *το αμετέωτον τὸ θεῶν βούλην*, the immutability of his counsell, is seen in nothing so clearly as in it. Lastly, we ought to acknowledge and admire in God a free and gracious Mercy altogether undeserved on the creatures part: and this attribute also doth shine so clear in the doctrine of Predestination, that those who go about to deny or obscure it must withall be guilty of denying or obscuring this mere and free mercy of God shewed in the salvation of man. If therefore we mean not to coyn a new God, we must not introduce a new Predestination, but retain that which the holy Scripture hath delivered unto us. Let us look a little on *Arminius* and his followers. These men retaining the bare name of Predestination, have indeed brought in a Postdestination; yea under the empty title of Predestination they understand nothing else but such a purpose in God to bring the faithfull unto the Kingdome of Heaven and to shut out the unbelievers, as was then onely conceived by him, as it hath reference to particular persons, when he foresaw that they would persevere unto the end either in faith or in unbelief. Now it is worth our pains to consider how these men handle the foresaid Divine attributes. *Vorstius* being loth to admit of such a Predestination as agreeth with Gods nature, hath shaped out a nature for God suitable to that Predestination

^e Not. ad
Disp. de
Deo, pag.
328. &c.

destination which he dreamed of. Hereupon he questioneth all those forementioned Divine attributes. The universall Prescience he hotly opposeth under the person of others, not answering any thing to the objections alledged; but for the arguments of the Orthodox side, these he confuteth with might and main, or at least endeavoureth to confute them. We ^f Pag. 329. will give you a tast of the man. ^f *An infallible and* *infallibilis*
universall foreknowledge, saith he, *of all future events is* *et prorsus*
of no use at all in God. ^g *This universall and absolute* *universalis*
prescience being admitted, many places of Scripture must *omnium fu-*
needs be wrested by strange glosses. And again, ^h *God for-* *turo, am*
bid that we should attribute unto God any such either by- *prescientia*
pocrisie, or rashnesse, or folly, as by this infallible foreknow- *nullo usui est*
ledge of all future things seemeth necessarily to be fastened *in Deo.*
upon him. Now let us hear whether he conceive any ^g Pag. 330. *prescientia*
better of Gods Sovereignty over the wills of men. *universali &*
ⁱ *God would have virtuous habits to be in us, and good* *prorsus infal-*
actions to be done by us freely and contingently. Therefore *libili, necesse*
this will of God can impart no more power or efficacy then *est multa*
agreeth with the nature of a bare wish or desire. And *Scripture*
elsewhere he affirmeth that ^k *God doth procure our* *loci mirabi-*
conversion, boliness, and perseverance, yet so as that *libus glossis*
be is rather to be conceived to wish and desire it, then *torquere.*
to necessitate or absolutely and irresistibly to effect it. ^h Pag. 331. *Abst ut*
Hence floweth that common doctrine of the Ar- ⁱ *Deo vel by-*
minians, ^{*} *When the Divine grace hath done all* *tem ritatem*
that it useth to do for the conversion of a man, yet *atque im-*
still his conversion is so farre in his own power, that *prudentiali*
he may choose whether he will be converted or no. *ejusmodi*
per infallibilem illam omnium futurorum prenotationem inducti omnino videtur. ⁱ *A-*
mica Duplic. ad Io. Pisc. pag. 55. Virtutes & bona o era libere prorsus & con-
tingenter in nobis esse aut a nobis fieri vult: eoque potentius aut efficacius ea ipsa quam
per modum voti ac desiderii velle non potest. ^k *Not. ad disp. de Deo. pag. 355.*
^{*} *Positis omnibus gratiæ Divine operationibus quibus Deus utitur ad conversionem*
humanam, manet tamen ipsa conversio ita in hominis potestate, ut converti possit vel
non possit.

¹ Corin. ad
Bogerman.
pag. 203.

Yea further, since they are of opinion that the will of God cannot bear such sway over mans as to incline it which way it please without prejudice to the liberty thereof, therefore they avouch¹ that God did never absolutely will or peremptorily intend the conversion of any man. Neither can the Immutability of the Divine will escape being violated by these impugnors of absolute Predestination. For hereupon doth Vor-

² Not pag.

195. Non

factis circum-

specie lo-

quantur, qui

Deum ut

essentia sic

etiam volun-

tate prorsus

immutabi-

lem esse affir-

mant. Volun-

tus Dei ad

extra non

minus in

Deo quam

in Angelis

& ho mini-

bis ad oppo-

sita vertibi-

lit.

³ Pag 371.

Nihil absur-

di ex cose-

quitur quod

Deus in

tempore qua-

dam precise

velle vel nol-

le dicitur, qu-

ia recte Deo

convenit, quatenus i-

sa opera sua propter supervenientem aliquam cau-

sam insperatam vere improbat, deserit, aut mutat. ⁴ De bono persever. c. 21. ut

¹ They speak but unadvisedly who affirm that God is absolutely immutable as well in his will as in his essence. The will of God ad extra, as it respecteth the creatures, is no lesse alterable then the will of Angels and men. ² It is no absurd assertion to say that God did in time precisely and determinately will or not will some things which perhaps before he did not so precisely will or not will. But in another place he hath a speech that savoureth of most rank blasphemy; ³ God may properly be said to repent, in as much as by reason of something intervening contrary to his expectation he doth truly finde fault with, give over, or alter his own actions. Moreover, those men do flatly overturn Gods free Mercy, who disallow absolute Predestination, and will have it to depend upon the foreseen actions of men. For it is not an act of mere mercy to ordain any man to salvation only upon foresight that he who is thus ordained will rightly use the freedom of his will. Hence S. Augustine saith, That Predestination is to be preached to the end ⁴ that Gods true grace may have an invincible bulwark to defend it. It is manifest therefore that this is one speciall use of the doctrine of Predestination, to learn from thence to conceive aright of the

⁵ Pag. 486. Penitentie recte Deo convenit, quatenus i- sa opera sua propter supervenientem aliquam causam insperatam vere improbat, deserit, aut mutat. ⁶ De bono persever. c. 21. ut possit vera Dei gratia insuperabili munitione defendi.

Divine

Divine attributes, which they who reject it cannot possibly do. Wherefore it is much to be feared, lest those who disallowing S. Pauls Predestination embrace that of Arminius, will at length also like well of Vorstius his God, hewed out and squared for the most part by the rule of Arminius his Predestination. Thus much of the first use of this doctrine.

Secondly the doctrine of Predestination doth serve to kindle in the hearts of the faithfull a most ardent love towards God. For what more effectuall motive can there be to move a man unto love than to be prevented by the love and bounty of another. Now onely the orthodox doctrine of Predestination doth stirre-up this love in the hearts of the elect, because it alone doth teach that God did freely love them from all eternity, and of his speciall favour loaded them with gracious benefits. On the contrary, the doctrine of Arminius sheweth us how by beleeving and persevering in obedience men did first choose God before they were chosen by him, and did first ingage God by their singular obedience before they were by him endowed with any speciall favours. That this fruit doth spring from the sense of our Election, Bernard hath observed; ⁷ Who is righteous, but he who requiteth the love of God with love again? Which is never done except the holy Ghost reveal unto a man by faith Gods eternall purpose concerning his future salvation.

3. Thirdly this doctrine is a great spurre and encouragement to the study of true godlinesse unto all those who are affected with a lively sense of their Election. For as soon as the heart of a man beginneth to glow with the love of God, presently he hath an ardent desire of glorifying God by his good works, and of testifying his thankfulness. Howsoever therefore sometimes those that prattle much of their Predestination are negligent and sluggish, yet such as

Cc 3

have

⁸ Iustus quis est nisi qui amanti se Deo vicem rependit amoris? quod non fit nisi revelante Spiritu per fidem homini eternum Dei propositum super sua salute futura, Epist. 107.

have obtained a true and lively sense thereof are fervent and zealous of good works. Neither indeed can it be otherwise: For no man can by the evidence of faith and testimony of the Spirit apprehend that he is elected, but withall he must apprehend thus much, that he is elected to the end he may be holy and unblameable before God through love; that he is created anew unto good works, which God hath prepared for him that he should walk in them; in a word, that he is ordained as well unto the works of grace as to the reward of glory. But he abhorreth and repelleth farre from him that profane cogitation, *I am predestinated; therefore I may live as I list.*

4.

The fourth use of this doctrine is this, That it is a speciall means to beat down the pride of man, and to beger in him true humility. For whereas it is the nature of man to desire ever to have something in himself, though never so small, whereby he may seem to have deserved Gods favour before others, or at least by merit of congruity to have obtained it; this doctrine telleth us roundly, that whatsoever good any of us either hath or can, it all proceedeth from the speciall and free bounty of God. What man therefore can boast of his own strength who is forced to acknowledge that all the good that is in him hath God for its author, conserver and finisher, and that out of his speciall good purpose and love? What man can choose but think meanly of himself, and humble himself before God, who is perswaded that no man, though indued with Angelicall perfection, can ever attain life everlasting but by vertue of Gods Predestination? Whence S. Augustine upon that of the Psalmist, *Shew us thy mercy, O Lord,* saith thus, *Happy is the man to whom God sheweth his mercy: He can in no wise be lifted up with pride to whom God sheweth his mercy. For by shewing his mercy unto him, he perswadeth him that whatsoever good*

Psal. 85. 7.

good be bath, he bath it from none but him who is our universall good. And when he considereth that he hath all that he enjoyeth not from himself but from his God, considering hereof he waxeth not proud, not waxing proud he is not lifted up, not being lifted up, he falleth not, not falling he standeth, standing he adbereth unto, adbering unto he abideth in, abiding in he enjoyeth and rejoyceth in the Lord his God. Thus S. Augustine. And more briefly in another place, *This decree of God of bestowing his benefits ought to be declared, that he that hath ears to hear may not glory in himself, but in the Lord.* This use of Predestination the Apostle himself intimateth in those words, Ephes. 1. 6. *He hath predestinated us to the praise of the glory of his grace.*

De bono persever. lib. 2. c. 20.

Predicanda est predestinatio ista beneficiorum

Dei, ut qui habet aures

audiendi

non in seipso

sed in Domino gloriatur.

5.

Fifthly, this orthodox doctrine of Predestination and Reprobation doth arm the faithfull against diffidence, and against all the temptations and assaults of Satan, whereby he laboureth to throw them into despair. This use of this doctrine our Saviour himself and his Apostles have in divers places commended unto us. Luke 12. 32. *Fear not, little flock: for it is your Fathers good pleasure to give you the Kingdom.* The same scope had the Apostle, Rom. 8. where having laid down the doctrine of Predestination, he straight endeavoureth from thence to encourage the godly and faithfull against whatsoever any wayes may molest and trouble them, and draw them into distrust or any danger. For what else do those comfortable speeches breath out, *If God be for us, who can be against us? Vers. 31. Who shall lay any thing to the charge of Gods elect? Vers. 33. Who shall separate us from the love of Christ? Vers. 35. In all these things we are more then conquerors through him that loved us. For I am perswaded that neither death, nor life, nor Angels, — nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord, Vers. 37. &c.?* This therefore is the most true and wholesome use

of our Predestination, not to feed our mindes with the idle speculation thereof, but to sustain, refresh and strengthen them with firm hope and faith, when they labour and grone and are discouraged under the pressures of the world, the infirmities of the flesh, and the assaults of the devil. I am not ignorant that the ancient Pelagians, and some late adversaries of absolute Predestination do reason farre otherwise with themselves; namely on this manner, If Predestination and Reprobation depend upon the acts of our free-will; if grace be tendred promiscuously unto all men, and it be left to our choice whether we will believe or not believe, persevere or not persevere, then let us take good courage: for since our will is mistresse of her own actions, no man can fall short of salvation unlesse he will. But then we must needs despair, when our salvation is wholly grounded upon the secret pleasure of God, not upon our own free-will. Here *Psalm. 62. 9.* we may well cry out with the Psalmist, *Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance they are altogether lighter then vanity.* If thy salvation depended upon thine own will, then thou supposest thou shouldest rightly use the grace offered unto thee, and at length attain unto the Kingdome of Heaven. What *Adam* in his integrity did not, what the Angels placed in Heaven and endued with heavenly perfections did not, when they were left unto their own liberty, that thou frail man, though overwhelmed with sinne, and battered continually with temptations, presume thou shouldest be able to do if the Divine Predestination were quite removed, and the businesse wholly left in thy power. On the other side thou complaineest that by this doctrine thou art driven to despair, because it placeth the whole æconomy of mans salvation in Gods free pleasure; As though then there were no remedy but men

men must despair when they are commanded to put all their confidence in God alone. But whatsoever hope the proud Pelagian can build upon the power of his own free-will, which is none at all, that and more can the righteous build upon the alone mercy of God, which is infinite. I demand of them therefore with *S. Augustine*, *Whether there is any fear that a man should then despair of himself when he is told that he must place his hope in God, and not rather that he should despair when out of a wretched pride he placeth it in himself.* What difference therefore there is in respect of true and solid confidence, betwixt those who will needs rely upon their own will excited by Gods grace and then left to its liberty, and those who depend wholly on the grace of Predestination unavoidably and invincibly working upon and ruling the wills of the Elect, we may learn of the same Father in his *Book De correct. & grat. chap. 11, 12, 13.* Notwithstanding therefore all the calumnies of the Pelagians we avouch, that this is one speciall use of the Orthodox doctrine of our Churches concerning Predestination, that by the shield of faith relying upon Gods eternall and unchangeable good will towards us we arm and protect our selves against despair and the fiery darts of the devil.

Sixthly, the consideration of Election doth stirre up the faithfull to constancy in prayer. For having learned that all good tending to salvation is prepared for them out of Gods good pleasure, they are hereby encouraged to call for and as it were to draw down from heaven by their prayers those good things which from eternity were ordained for the elect. For they know well, that prayer is the key of heaven, and that God doth not use to bestow his saving graces upon lazie sluggards, but upon such as duly seek after them. Moreover, the same Spirit of Adoption which beareth

De bono persever. lib. 2. cap. 22. Antimen- dum est ne tunc de se homo desperet, quando spes eius ponenda demonstratur in Deo, non autem desperaret, si eam in seipso sustineret. perbissimus & infelicissimus ponere.

* Part 1.
qu. 23.
art. 8.
Predestina-
tis conan-
dum est ad
bene operan-
dum & o-
randum,
quia per hu-
jusmodi pre-
destinationis
effectus cer-
titudinaliter
impletur.
y Idem,
ibid.

² Hist. Ec-
cles. lib. 2.
c. 23.

beareth witness to our spirit that we are Gods chosen children, is also the Spirit of Prayer and Supplication, and enflameth our hearts to call daily upon our heavenly Father. Those therefore who from the certainty of their Predestination do pretend that the duty of prayer is superfluous, do plainly shew that they are so farre from having any certainty of their Predestination that they have not the least sense thereof. *Aquinas* speaketh very learnedly and soundly, * *The Elect ought to labour in good works and in prayer: for hereby their election is ascertained and accomplished.* y For as naturall effects, though foreseen by God, yet are brought into act by naturall causes, without which they cannot come to passe; so the salvation of the Elect being decreed by God, what soever furthereth the same falleth under the same decree, as prayer, care to live godly, and the like, without which the salvation of the Elect will never be accomplished. By how much therefore the firmler any man is perswaded in his heart of his Predestination, so much the greater ought his care to be of praying frequently unto God. For example; There was never any who more strongly urged the doctrine of absolute Predestination, never any who had more clear apprehension of his own Election, then the Apostle *S. Paul*, and yet this doctrine and apprehension did not (as the Pelagians falsely affirm) withhold him from prayer, but made him more vehement and frequent in that duty. The same may we say of *James*, who is styled the brother of the Lord: Without doubt he (if ever any other) had a most firm perswasion of the love of God, and of his own Election, yet (as ² *Eusebius* recordeth) so did he wont himself to daily prayers, that his knees became hard and brawny, like the feet of a Camel. To be slack and sluggish therefore in prayer is not the property of those who by the testimony of Gods Spirit have got assurance of

of their Election, but rather of such as have either none or very small apprehension thereof. For as soon as any one by believing doth conceive himself to be one of Gods elect children, he earnestly desireth to procure unto himself by prayer those good things which he believeth that God prepared for his children before the foundation of the world.

Lastly, it is manifest that when the doctrine of Predestination is rooted in our hearts, it doth exceedingly enable us patiently and meekly to sustain all adversity. Neither is this use lightly to be esteemed, seeing that Patience, as *Tertullian* ^a saith, is a grace so necessary in all religious duties, that he that wanteth it cannot neither keep any Commandement, nor perform any work acceptable to the Lord. Now the consideration of Predestination doth work patience in the Elect three manner of wayes. First, because from thence they conceive certain hope that their momentary afflictions being ended they shall infallibly attain life everlasting. Now what man into whose brest this perswasion is entred, that he was elected to life eternall before the creation of the world, can be of so low and cowardly a spirit, as to be moved to impatience by the crosses and troubles of this temporall life? The Apostle encouraged herewith cryeth out thus in the midst of his adversity, ^b That the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Holy *Prosper*, a disciple of *S. Paul*, sustaineth himself with the same prop; ^c I weigh, saith he, what I suffer with what I hope for, and my hopes do incomparably exceed all my sufferings. Again, the Apostle *Heb. 10. 34.* alleadgeth the knowledge that the Saints had of being elected to eternall life as a speciall cause of their patience in enduring afflictions: *Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing your selves that ye have in heaven*

7.

^a De pati-
ent.

^b Rom. 8. 18

^c In Sent.

I Appendo

quod patier

contra id

quod spero

& incompa-

rabiliter maz-

juse est quod

speratur

quam quod

infertur.

d Rom. 8.

17.

e 1 Pet. 4.

13.

Luther.

f Moral. 1.

4. Quo ma-
lis presenti-
bus durius
deprimor, co-
de futuris
gaudiis cer-
tus presu-
mo.

heaven a better and enduring substance. As though he had said, Those onely do patiently endure the losse of these earthly goods who know that there be heavenly goods appointed and prepared for them. Secondly, the consideration of Predestination doth wonderfully conduce to the begetting of patience in the mindes of the faithfull, because whosoever understandeth this doctrine aright, understandeth withall that he was elected not straight to be carried into heaven on a bed of down, but to become conformable unto the Head of the Elect Christ Jesus as well in the crosse as in the crown, and first in the crosse, after in the crown. For so saith the Apostle, ^d If so be that we suffer with him, we shall be also glorified together. And S. Peter, ^e Rejoyce in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. Afflictions therefore do not onely not tire the patience of the Elect, but they beget within them a secret and spirituall joy. For being afflicted they rejoyce, and embrace their sufferings like reliques consecrated by the touch of Christ. And from this their conformity with Christ here in suffering the miseries of this life they do assuredly gather their conformity with him hereafter in the fruition of everlasting joyes; according to that of Gregory, ^f The more grievous and heavy my pressures are for the present, the greater is my certainty of future joyes. Hence not patience alone but joy also in afflictions doth spring up unto the predestinate. Thirdly, by the doctrine of Predestination the faithfull are trained up unto patience, because from thence they learn that all crosses and troubles fall out unto them not by chance, but by Gods determinate appointment, not according to the fury of the wicked, but according to the will of their Father, lastly, not for their hurt, but for their advantage. No man hath thoroughly learned the doctrine of Predestination but he

he also acknowledgeth all this: and no man is firmly perswaded of this, but he patiently endureth whatsoever misfortunes can befall him. But if at any time any impatience be found in the breast of the faithfull, it is because they either not sufficiently believe, or not attentively consider this most comfortable doctrine of Predestination. For if this perswasion be rooted in our hearts, That no man can do any thing against us but what the counsel of God determined before to be done, Acts 4. 28. we shall never impatiently grumble because God doth not alter his eternall decrees that so we might escape our momentary evils. Further, if this also be added, That the wicked are onely as rods in the hand of God, and cannot scourge us as much and as long as they please; but as much and as long as seemeth good unto God our heavenly Father, who will not meekly suffer himself to be chastised by the powerfull hand of so gracious a Father? Lastly, if we take in this also, That those very things which seem hard and sharp to be suffered do undoubtedly work together for our good, who would take I will not say impatiently but unwillingly a potion, which, though bitter, yet is tempered and prepared for him by so wise, so loving a Physician?

And thus you see how many excellent uses do flow from the Orthodox doctrine of Predestination. What remaineth shall be dispatched in a word or two. If we will shew that we have not a fleeting or uncertain conjecture onely, but a true and solid knowledge of our Election, we must have recourse to the forenamed uses, and by them make triall whether our conceit of our Election be a deceitfull illusion or a true perswasion springing from faith. We are to account it false and deceitfull if it prove idle and unprofitable, much more if we finde it to be the pernicious mother of presumption: But if it hath taught us to conceive worthily

Of the abuse and use of the doctrine, &c.

worthily of God, if it hath enflamed our hearts with
the love of him, if it hath kindled in us a zeal of true
godlinesse, if it hath beaten down our pride and be-
got in us true humility, if it defend us against despair,
if it stirre us up to frequent prayer, if it encou-
rage us to patience under the crosse, then we
may be assured of our Predestination
and of our future possession of
eternall life through
Jesus Christ our
Lord.

FINIS.
